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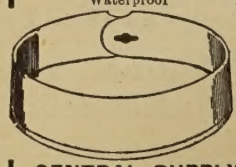

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"A CRY for help, for sympathy, for counsel, meets us at every turn; and in the cry we may hear the Voice of Christ. God grant that we may welcome the thoughts of service and self-devotion which He puts into our hearts, and bear them forth into the ways of common life."—*Bishop Westcott.*

THE PARABLE OF THE WEDDING FEAST—THE KINGDOM FOR THE HUNGRY.

IN the first section of the story, the servants of the king were sent to those who had already been invited and who were specially selected guests. When these, however, proved themselves unworthy of the special honor that had been conferred upon them, the servants were commanded to go out into the partings of the highways and bid to the Marriage Feast as many as they could find.

The historical explanation of this is, manifestly, that at first the Jews, as God's chosen people, occupied a position that was unique. They sustained a relation towards God's government that was sustained by no other peoples. The descendant of Abraham was the possessor of certain privileges not possessed by others (*cf.* Rom. iii.). But our Lord here foreshadows, what afterwards came to pass, that the kingdom would be offered to all, with a divine hospitality truly Catholic.

Nevertheless, the acceptance of that offer is conditioned. Before stating what that condition is, let us pass rapidly in review the conditions which other systems, religious and otherwise, have attached to fellowship.

The principle of descent which marked the religion of the Old Covenant, prevails in many human societies. To be a "Son of the American Revolution," or a "Colonial Dame," you must have had certain ancestors. Your patriotism may be above reproach and superior to that of any of the members of these societies, but that does not count. In the same way, there are social sets from which persons are excluded, no matter what their culture or graciousness of spirit, unless they had satisfactory grandfathers, or have a sufficiency of wealth.

Then, there is philosophy. Socrates was a great philosopher and a great man; probably the greatest man, outside the Bible, that ever lived. But Socrates identified virtue with knowledge; and, in so doing, shut out of his kingdom all but the intellectual.

To whom, now, does our Lord offer the Kingdom of God? The limitations of race are set aside. "Think not to say within yourselves," proclaimed our Lord's forerunner, "'we have Abraham for our Father,' for I say unto you that God is able of these stones to raise up children unto Abraham." This was the negative preparation for what was to come. Not, Who was your grandfather? but, Who and what are you? henceforth is to be the governing principle. And the new condition of acceptance is so simple that a child may understand it, and so profound that a philosopher must wonder.

The Kingdom of God is a Feast and it is offered to—the hungry. It is not for the bad or the good, respectable or disgraced, cultured or uncultured, rich or poor, black or white, as such; but solely and simply for the spiritually hungry. "Blessed are the poor in spirit": "He filleth the hungry with good things and the rich (the opposite of the hungry) he sent empty away."

The excluded classes, they who shut themselves out of the kingdom that is freely offered to all, are the satisfied. The rationalist is shut out; the man who places intellectuality above spirituality (yet the spiritual man is to be reasonable). The materialist is shut out, he who finds his entire satisfaction in things that appeal to the senses, be those things coarse or refined (yet the spiritual man has enjoyment of material things). The legalist is shut out, he who makes obedience to the moral, or even the divine law, an excuse for refusing fellowship with God (yet the guest at God's banquet fulfils the moral law).

On the other hand, is your soul athirst for the living God? Do you hunger and thirst after righteousness? Then, not because you are good, but because you want to be, become God's guest by the acceptance of God's hospitality.

And having accepted God's invitation, watch your appetite

for spiritual things. Test your business, your amusements, your companionships, by this rule: do they take away your appetite for spiritual things, or do they cause you to feel more and keenly your satisfaction with the divine companionship and with the service of man in His name?

On All Saints' Day we commemorate the lives of those who, in the centuries past, have fed and grown strong at the Heavenly Host. W. B. C.

HOW cumulative are the memories that make up for us our All Saints' memorial!

They begin little by little; few and far between. The day means little to us. It is a "saints' day;" one of those shadowy mementos of days long gone by, when somehow sainthood seems to have been easier to acquire than it does now—or so it seems to us. And then in one day or in one night a great personal hold upon the day comes to us. One whom we dearly love is gathered into that shadowy company.

Now the whole perspective changes. One form, one spirit, has made the whole spirit world real to us. We no longer think of All Saints' as a commemoration of martyrs and holy ones of the early Christian centuries. It is all that; but these are the background of a picture whose centerpiece is one dear soul; the saint who has been and who ever shall be our very own; and none the less our own because most truly God's.

As life moves on, the one becomes multiplied several times and then many times over. The shadowy world becomes the world in which we love to dwell, more and more. Men say that as we grow older we live in the past. No, they are wrong. We live in the future. It is a future in which the past, rather than the present, furnishes the characters. We think of the past as giving the key to the future. But the real things of life are now those things which eye doth not see nor ear hear. They are very close, somewhere, to the heart of God.

This is the time when the thought of All Saints has somehow merged into that of All Souls. The Church used to distinguish between the two days, and does, in some lands, yet. But whether one day or two does not greatly matter. The important thing is that our own dear loved ones have made the day their own to us. And in doing so they make the saints of olden days a greater reality to us. All were sinners; all were called to be saints. We gather up the thoughts of all in one mighty memorial, and offer the lives of all as one great whole to Him who loves them and keeps them as He loves us and keeps us. And we pray that every vestige of worldliness that keeps any of them from perfect sainthood may be purged and done away, and so that All Souls may become All Saints.

This is what the day means to us, if our spiritual perceptions are quickened so that it means anything at all. And meaning this, the holiness of the day becomes to us a foretaste of that more blissful day when God shall wipe away all tears from our eyes also; when being gathered into the visible company of those who have gone before, the spirit world becomes home to us, as it has long since become home to some of those we love.

Then does All Souls' day become the day of our own memorial as well; and slowly, in the providence of God, we become gathered into All Saints.

GENERAL CONVENTION REVIEWED.

THE point of view of the man who remains at home necessarily differs radically from that of the deputy just returned from General Convention. The latter is, beyond all else, conscious of the good it has done him and of the pleasure it has been to him to be in attendance. The former has had none of that, and views the Convention simply from the standpoint of results.

Thus viewed, our review of what was accomplished at the Richmond General Convention may be expressed as one of modified satisfaction. Some things were well done; none was very badly done. So far, there is undoubtedly a net gain. Yet the fact that for the first time in a quarter century the General Convention was to meet without having a major portion of its time mortgaged by some work of wholesale revision, led us to hope for considerable more than has been accomplished.

Considering first the constitutional amendments requiring ratification in 1910, we observe in the Preamble to the Constitution an admirable bit of diction; but so far removed is it from any practical connection with the working machinery of the Church, that we begrudge the time devoted to it. Provision for an elective Presiding Bishop is a real gain to the efficiency of the Church. It will give us an executive who is not incapacitated by age and who is the result of intelligent choice instead of mere seniority. No one wishes to displace the present revered Presiding Bishop; but it is most desirable that the principle of election should succeed to that of seniority.

In the provision for Suffragan Bishops is made the greatest practical gain of the Convention. We have more than once pleaded for such legislation, and this was, from the first, the solution to the problem of work among colored people which we hoped to have adopted. We were disappointed, however, that the colored people themselves showed dissatisfaction with the plan almost unanimously when we presented it, and for that reason we did not press it as the convention drew near. Their objection was chiefly that, deprived of place in diocesan conventions, the Suffragan system gives no representation to their race either in the diocese or in General Convention, and thus gives them no opportunity for self-expression. But if they will make the most of the system of racial convocations in the several dioceses of the South, with a Suffragan Bishop of their own race presiding, we believe this objection will be largely overcome in practice. Moreover, there is nothing to prevent a small territorial missionary bishopric being formed later, should such action seem wise. As for the Suffragan Bishops for other purposes than colored work, of which many dioceses will, no doubt, take advantage, we should suppose that eligibility to election to the House of Deputies would be preferable to a seat without a vote in the House of Bishops. However, remembering that this is the only point of contact with General Convention given to the Suffragan Bishop for negro work, it was probably a wise provision to make, for obviously all Suffragan Bishops must be treated alike.

We cannot commend the lame and even objectionable plan whereby the title "Protestant Episcopal" is to be taken off Prayer Books for use in foreign missions. If the name is defensible, defend it; if it is indefensible, remove it from all our formularies.

Men who ought to have known better have for years treated this question of the name as a matter too trivial for them to consider, and others have centered all their sense of loyalty to the Church upon that dearest combination of sweet and lovely words, Protestant Episcopal, and have pleaded, almost with tears, that it be not taken away from them. Of course they have won; no one wished to embitter them. I has been deemed "inexpedient" to hurt people's feelings by removing the name. In vain have the missionary sections of the Church, in which the work is the hardest and in which obstructions are of the greatest moment, urged that this continual source of misunderstanding of the Church be removed. The plea of missionaries at home has always fallen on deaf ears.

And now comes this plea (printed in this issue) of the native Mexican clergy, who were only made subject to an American Missionary Bishop three years ago, for relief from the oppressive name, which they will not abide. That memorial is endorsed by the Missionary Bishops in other Spanish speaking districts—Cuba, Porto Rico, and the Philippines. And there are some other complaints in this Memorial as to the language of the Prayer Book translated into Spanish that must be looked into. We desire now only to suggest the unanimity with which these present the title given to the Church as a grave hindrance to their work.

One would have thought that love for missions would, at this juncture, have proven stronger than inherited prejudice in men who have indeed been firm believers in missions and staunch supporters of them; men who continually put to shame too many on the Catholic side for their apathy toward this great work—the primary work that was given the Church to do. One would have supposed that Pennsylvania and Virginia especially would take the initiative in demanding that this needed reform be now accomplished, and that some others would frankly have avowed that they had been wrong in deeming the question unworthy of their powerful minds.

But no; they are willing—and that is a concession they have never made before—to take the name off the title page of a Prayer Book printed in the Spanish language, while insisting that it be retained in those in the English language. They are willing to grant relief to a small class of missionaries abroad, and unwilling to grant it to a large class at home.

And thus they distinctly invite Spanish Americans, Mexicans and Brazilians, Cubans and Porto Ricans and Filipinos, to become members of this Church *under false pretenses!* They

are not to be told that they are thereby becoming Protestant Episcopalians. They are to be left to find it out for themselves, in the hope that they may be kept ignorant as long as possible.

Does it not seem incredible that this Church, through its General Convention, can have taken the first step toward such an act of dishonor?

Fortunately, the act cannot be culminated for three years; and then there must be this rallying cry from all parts of the Church, wherever men are ready to demand that the Church stand for the highest ideals of honor:

THE NAME PROTESTANT EPISCOPAL SHALL NOT BE ERASED FROM THE TITLE PAGE OF ANY PRAYER BOOKS UNTIL IT IS ERASED FROM ALL.

Let us at least be honest. If this Church prefers to retain the Protestant Episcopal name in the face of the now certain knowledge of the injury it is doing to our missionary work, let us not pretend that we have abolished the name, when we have not. The name or the missions must be sacrificed. Which shall it be?

MOST IMPORTANT of the changes that become immediately effective, is that whereby "Departmental" Missionary Councils are established. These are, of course, modified provincial synods, the "departments" are the Provinces we have sought to obtain, and, as far as it goes, the plan is an improvement on our present machinery.

Its limitation is that the departmental Missionary Council may probably be too weak to fulfil its purpose. Unless it shall seem to be really an effective organization, it will be impossible to obtain a sufficiently representative attendance, particularly of the laity, to make it truly efficient. It cannot be a power in the community in which the councils meet, unless its membership is representative and imposing; and that it will not be unless attendance is seen to be of real importance.

Our own outline of the missionary function of a provincial synod, upon which this canon is obviously founded, contemplated several features that are here omitted; and these omissions may possibly—we hope they will not—defeat the whole plan.

In the first place we had contemplated that not only would this body divide its apportionment among its constituent dioceses, but also that it would receive bulk appropriations and divide those among its several parts also. We appreciate that there are difficulties in the way of this plan, as that a diocese or missionary district requiring an increased appropriation would be obliged to convince two bodies of the need, instead of one, unless it sought simply to divert money from another field within the same province. We feel, too, that to give seats without votes in the general Board of Missions to single delegates from these several departments is to place a stigma upon those delegates which will simply prevent their attendance at all. Surely it would seem as though the forty-five members of the Board of Missions as now organized would be able to maintain their own supremacy even though eight additional members, from as many distinct sections of the country, were added with full voting power. At most, the fact that each of these departmental delegates must pay his own expenses to New York and back whenever he attends, would seem sufficient handicap to keep these outlying departments at a distance from the Missions House from any such pernicious activity as could revolutionize the Board. But when to this handicap is added the fact that these delegates are permitted simply to speak and not to vote, we think it quite unlikely that any of them will seek the privilege generously held out to them. The Board of Missions can neither divide responsibility nor increase a spirit of coöperation in the Church by any such cold tender as this. If Mr. Pepper's plan, which was held out as a premium for the defeat of the canon on Provinces, really represents the view of the Board of Missions, of which he is a member, we can only express disappointment.

As for the defeat of the canon on Provinces, two primary causes may be assigned. First is the illness and consequent absence of Dr. Davenport, who would naturally have presented the subject in the House of Deputies. The principle had been affirmed by the two-thirds vote necessary for amending the Constitution, at the time of the revision of the latter, when the article on Provinces was enacted and again when it was ratified. The subject was not adequately presented in his absence, with the result that a considerable number of new men voted against it who could easily have been won to support the measure if they could have been shown that it would really be of value. But second is the fact that the canon as presented was itself too vague. The provincial synods *might* have taken a useful place in the Church under the broad and indefinite scope given to them, but again they might not. The canon ought to have connected the missionary work of the Church more definitely with the provincial synod, much as it is connected in Mr. Pepper's plan that was adopted; and it should have indicated a minimum number of dioceses whose voluntary acceptance of the plan should have been essential before the Province could come into existence. And there were other objections. When we add to these valid objections the opposition of a small bourbon party that invariably opposes every measure of advance other than such as proceeds from the initiative of a charmed and charming few, it is not difficult to account for the negative vote of the laity. We had hoped that the canon would pass; but it would, in any event, have required a considerable amplification in other General Conventions before it would have been really an efficient aid to the machinery of the Church.

WE DO NOT VIEW as of great importance the new permission to "Christian men who are not Ministers of this Church" to "make addresses in the church on special occasions" by license of the Bishop. The worst that can be said of it is that the permission is sadly liable to abuse; the best, that it may be so used as to be harmless. Any connection between this permission and the Christian Unity in the interest of which it was vehemently urged, strikes us as too remote for serious consideration. It was said that there had actually been men who believed that similar permission was already accorded without this legislation. That extraordinary view will happily now be relegated to a back seat. It never had common sense in its favor.

It is most commendable that a committee is to seek justice for the Filipinos, which certainly they are not receiving now; that child labor was condemned, that capital and labor relations are to be treated by a permanent committee, that an attempt is to be made to raise money for Clergy Relief, and that work among seamen is to be vested in an "institute." These are matters which cannot, however, be largely influenced by mere votes of General Convention. The determination to provide an office for the Unction of the sick is a wise one. The report submitted on Sunday Schools was really a classic on the subject, and the suggestions and canonical amendments made as a result were admirable.

One matter gives us some alarm. The House of Bishops appears to have determined, on its sole responsibility, to send a committee of its number to Sweden to arrange for letters of transfer to be given to Swedish clergy coming to this country, evidently intended to be used as authority for the recognition of such clergy as priests of the Church. This involves, obviously, a recognition of the equal validity of Swedish orders with those of the Catholic Church at large. This position is extremely hazardous. Professor Francis J. Hall's very careful investigation of the subject, which was published in several successive issues of the *Church Eclectic* during 1899, resulted in the conclusion that those orders were, at best, hopelessly doubtful. No serious effort has, so far as we know, been made to overthrow the considerations upon which his very conservative opinion was based, and unless some new evidence can be submitted, or Dr. Hall's reasoning from the evidence which he carefully examined be shown to be false, it must be as impossible for us to accept unquestioned the orders of Swedish ministers, as to accept those of the German Lutheran body.

We trust this caution to our Bishops may not have been necessary, but from the reports of the deliberations of their House that have come to us there would seem to be occasion for it.

And thus our review of the work of General Convention closes. No court of appeal, no Provincial System, no improvement in the Marriage canon, under which a marriage performed by one of our clergy in New York was reported in our columns last week and had been previously exploited by the daily papers, to the great scandal of the Christian religion and of good morals. These errors of omission, as we view them, on the part of General Convention, are not wholly atoned for by the work that was accomplished. And the failure to make provision for reduction of the size of the House of Deputies to a more workable body does not promise more complete or efficient legislation at the next Convention. It was said, on this subject, that it were better the House should be much larger, than much smaller. That would be true if we could afford to maintain General Convention primarily for its effect on its members; but

if it is to be esteemed as primarily a legislative body, its size is already a serious obstacle to the fulfilment of its purpose.

Yet on the whole the work accomplished at Richmond was well done; and that real good was done to those who had the pleasant opportunity of being present, is beyond question.

A HELPFUL work has been undertaken by *The Delineator* in a Child-Rescue Campaign. On the one hand, says the editor in the November number, are "two million childless homes." On the other are thirty thousand abandoned children in New York alone, and probably six times as many in the entire country. *The Delineator* has undertaken to try to bring the two into touch with each other in a practical way.

The story presented as that of the "childless home" is a sad one. This country would need seven million more children to bring the average to that of a century ago. In Massachusetts, of every hundred married couples, eighteen are childless.

"All over the state they are scattered, those homes without a cradle. Count six, and then a childless couple; count six again, and then an empty home. So it goes—count six, then six, and you find them; homes without the care or the comfort of a baby; lonely, silent, childless homes."

And even that is not the worst of it. In the "aristocratic" parts of our cities, the proportion of children is much lower still.

"This search revealed to me that there was a famine of babies in the well-to-do neighborhoods of New York. In twenty-two apartment houses that I had visited, there were four hundred and eighty-five families; yet the children numbered just fifty-four—one child to every nine families. In twenty-two houses, in one little section of one city, I had found four hundred and thirty-one of America's childless homes. It was not hard to believe that the whole great country held two million more.

"A short time ago an investigation of a part of Fifth Avenue, New York City, showed one stretch of fifteen blocks where just fifteen children lived—one child to a block, in the richest section of the richest city in the country. On another affluent avenue, forty out of forty-five homes were childless; and the remaining five had only ten children among them."

Well does the editor say:

"Dishonor fell upon the childless tent in Israel. Within it there was a saddened woman, brooding over her misery and her disgrace. Listen, and you will hear the wild, rebellious cry of Rachel—'Give me children, or I die!' Out of that far-away land of Judea, down through the centuries, it comes ringing. For four thousand years the hearts of women have thrilled to its anguish.

"What kinship can you find between that fiery, Eastern nature-woman, furious at the denial of motherhood, and the soulless creature who turns coldly from a child to lavish caresses upon a pedigreed dog or cat? Instead of Rachel's fierce insistence, 'Give me children, or I die!' you hear, in soft, lisping tones, 'Give me a Teddy-bear, or I'll be out of fashion!'"

But the problem of the homeless child is in some respects still more pathetic, and *The Delineator* has embarked in a noble crusade to make one of these two evils alleviate the other. Of course it is only an alleviation; but that is better than no attempt at all to mend this yawning rent in our present-day social fabric.

A VALUABLE suggestion for providing the slum children with better opportunities for fresh air development comes from England in a pamphlet by Dr. James Dunbar-Brunton entitled *Better Hygiene for the Children of the Poor.*

It is a comparatively simple one, and in a few isolated cases where it has been tried in this country, has demonstrated its feasibility. It is predicated upon existing conditions in the crowded areas where light and ventilation are inadequate, the highways narrow and dusty, and the usual playgrounds at a distance.

In brief, Dr. Dunbar-Brunton's suggestion is that where the houses for the poor are built in long, undetached rows, the whole length should have a roof properly protected by parapets and possibly adorned with shrubs and flowers in tubs and boxes, so that the whole may be converted into playgrounds for the children. That they may serve their highest purposes, it is suggested that they be put under the control of public health authority.

As an extension of the idea, the author suggests that for every street or series of streets a light, cheap hospital for tubercular and consumptive children should be erected on these roof play-grounds. The roof garden is no new thing, but its adaptation for the children in the slum districts for playground purposes is novel and is well worthy of a careful trial.

[*For Answers to Correspondents, see page* 7.]

THE PAPAL ENCYCLICAL.

[FROM OUR EUROPEAN CORRESPONDENT.]

THE long-expected Encyclical against the errors of "modernism" was issued on September 17th. From its opening words it will bear the title, *Pascendi dominici gregis.*

It is no part of my duty to attempt a detailed study of it, nor should I dare ask the space which such a study would require. The document concerns, of course, not only Italian Catholics but the subjects of the Pope in all parts of the world; and there is no doubt that it will lead to keen discsusion; and, if "Americanism" is a reality, probably some of the sharpest criticism will come from your side of the Atlantic. I shall have fulfilled my humble duty when I have given some notion of the contents of the lengthy treatise, and shall have suggested the effect it is likely to have especially on Christians in Italy.

The Encyclical is composed with very considerable ability. Nobody will credit it to the Pope personally, for, many as are his merits, no one imagines that familiarity with philosophy is among them. There are rumors that he intervened to expunge certain acrimonious phrases, and this, considering the benignity of his character, is likely enough; yet we may regret that he did not make more generous use of the correcting pencil.

There is no suggestion that the persons condemned are, in many cases, whatever their errors, devout and earnest believers, anxious to attract to the Gospel a world which is more and more alienated from it. They are treated, not as erring brethren, but as determined enemies of the Faith, and are charged with ignorance, with vain curiosity, with pride, with craft. To those who, like myself, have the honor of friendship with some of these men, and know their piety, their learning, their tender consciences, their sincerity, such a way of treating them is offensive, and it is likely to defeat its purpose, since "o'er-censured wrong grows right."

I am not disposed to an universal defense of the progressive movement in the Roman Church. Sometimes I seem to observe a rashness which springs from the desire to show that the Roman communion does not bind men in slavery to old traditions; and perhaps there is now and then a certain love for novelty for novelty's sake; and if the Encyclical had tried to regain erring brethren with sympathetic severity I should have hailed it with thankfulness. But it does not seem to be the pastor's office to call wandering sheep wolves, and to assail them with a bludgeon.

Yet, in justice to the Pope, it should be remembered that the evil he deplores is extensive. A great number of the laity, many of the clergy, not a few of the Religious, are infected with what he calls "modernism"; and the time is fully come, he thinks, for vigorous repression. The mischief appears in various forms as it affects doctrine, discipline, worship; but he attempts to trace all these manifestations to a common root in two philosophical principles—agnosticism, and what he terms Vital Immanence.

In a sense it is true that modern science is agnostic. The student of biology is no longer constrained to argue direct from the construction of the eye to a Creator, as we argue from the watch to the watchmaker. For a time it seemed as if physical science, like Laplace, had no need of the hypothesis of God. A wholesome check was given to the complacency of scientific men by the fact that while science can analyze phenomena, it has nothing to tell us about that which underlies phenomena; and thus space was left for the conception that besides the ratiocinative faculty employed by natural science, men have other faculties, such as those by which we are aware of beauty, of virtue, of God. I need only remind my readers how in this way George Romanes, while remaining agnostic as far as science is concerned, found it reasonable to trace his steps back to the Christian faith which he had reluctantly abandoned. The Pope traces the prevalence of "modernism" to agnostic science: if men are not now convinced by nature of God, they ought to be. But side by side with this error, as he esteems it, we may be surprised to find him branding as its equally vicious partner the doctrine of Vital Immanence—that very doctrine of the existence in man of a faculty by which he can be aware of God, which to ourselves seems the antidote of agnosticism. Why? I suppose because, if it is by the use of such a faculty that man attains to faith in God, then faith is in its essence a personal possession rather than the docile acceptance of an externally imposed creed. We would plead, indeed, that the value of creeds is not impaired when we regard them as formulations of truth which other men have discerned, so put before us as to help us to discern them ourselves; as the physiologist

sets before his pupil dissections to help him in discerning for himself each organ in a shapeless mass of tissue; and this is specially the case when the creed sets before us the principles by which men in many ages have become saints. But this consideration does not seem to have occurred to the Pope. Faith, to him, is the acceptance of truth on the testimony of the Church; and to regard faith as the acceptance of truth because we have seen it ourselves, is hardly less guilty than agnosticism, which cannot discern it at all.

From the parentage of agnosticism and immanence spring, according to the Encyclical, all the forms of "modernism," though the pedigree is at times hard to trace. The "modernist" is said to regard the doctrines of the Church as having merely a symbolical value—approximations to the truth and not an adequate expression of it; they are the result of a gradual evolution in the consciences of believers under the stress of external and internal influences; and a similar evolution may in time lead to a modification of them. The Bible also is said to be made by "modernists" the prey of evolutionism, its various parts are assigned to other writers than those to which tradition has assigned them, they show progress in theology and morality, they contain errors of fact, and they use arguments which to our age are lacking in conviction. To assert this is, to the Pope, to make God a liar. A similar criticism, he holds, lays rude hands upon traditions, miracles, and relics, which are commended by long acceptance—I suppose such as those of Loretto, of St. Januarius, of St. Philomena. The multiplication of external devotions and of pomp in divine worship is deprecated and the sacraments are said to be esteemed by these heretics as symbols void of efficacy, the only value of which being that they appeal to the faith of the receiver. The separation of Church and State is commended by them; and though each of these authorities is held supreme in its own sphere, when they clash, the former is to give way to the latter. In accordance with democratic principles the authority now in the hands of Roman congregations, they say ought to be decentralised, and the condemnation of books by the index, without an opportunity of self-defence given to the writer, is an act of tyranny. The duty of obedience to ecclesiastical authority is not absolute.

These and a host of other positions are grouped together under the name of "modernism," and are assailed with sweeping condemnation. There is no suggestion that some of these errors are graver than others, and there is, I think, only one slight intimation that some persons may have become entangled in "modernism" by heedlessness rather than self-will. Some of these doctrines are, I imagine, held by nobody who calls himself a Catholic; others are perhaps held in a sense very different from that which is imputed; some are to my mind expressions of rashness which demands firm but gentle control. Here they are heaped in a mass and vitrol is poured on them.

Perhaps the most important part of the Encyclical is that which expounds the practical methods which are to be adopted for the extirpation of the heresy. In the first place, the Bishops are admonished to see that it is taught in all seminaries, Catholic universities, and religious orders, that the philosophy approved by the Church is that of the Schoolmen as expounded by St. Thomas, and that all teaching is to be brought into conformity with this. I would yield to no man in loving veneration for St. Thomas. He was himself in his time a modernist, adopting the Aristotelianism which had been discredited by its association with Averrhoes and the Arabic channels by which it had been brought to the Western world. In his hands scholasticism was a living and progressive form of thought. But since his time men have been influenced by such persons as Bacon and Locke and Kant and Hegel and Darwin. They have raised new problems and dealt with them with new methods. Be it granted for the sake of argument that these philosophers dealt with mere shadows and contributed nothing real to the progress of thought; yet it is certain that the world to-day is penetrated by their influence. How is the modern priest to win the world to Christ if he is to meet its questions with the assumption that all recent philosophy is a mirage, that the only safe methods are those of a philosophy six hundred years old, which was necessarily unable to deal with a host of questions which press for consideration, and followed a method which (rightly or wrongly) is not that which appeals to modern minds? If his people question him about such topics as the relativity of knowledge, or about Biblical criticism, or about the evolution whether of man or of doctrine, how can he be sure that his answers are in conformity with a philosophy which never had such topics brought before it, and did not possess the material with which the actual world tries to solve them? How is he to be more faithful to St. Thomas than the Neoplatonists were to Plato? Is he to offer to his questioner an answer which he knows will fail to satisfy him? Or is he to reply that topics which were unknown to Aquinas are not fit for the consideration of Christians? *O sancta simplicitas!*

The return to scholastic philosophy is to be effected, according to the Encyclical, not by persuasion, but by a rigid system of police. It is not enough to secure that Thomism shall have everywhere its teachers, and to trust to truth to prevail; but all discordant teaching is to be eliminated. All "modernists" are to be removed from chairs in seminaries and Catholic universities, and the same penalty awaits those who apologize for "modernist" books, or criticise the scholastic philosophy, the Fathers, or the rulers of the Church. The Bishops must take steps to hinder the publication and the circulation of "modernist" literature, and must prevent (how?) tradesmen who sell such works from calling themselves Catholic booksellers. They are to exercise the utmost severity in granting the *imprimatur*. They are seldom to allow meetings of the clergy, and when such meeting are permitted, the greatest care must be taken to allow no "modernist" to speak at them. They are to institute in every diocese a Council of Vigilance to meet six times a year in order to concert methods of extirpating the evil. And every three years the Bishops and the superiors of Religious Orders are to report under oath to the Holy See the attitude towards "modernism" of their clergy, their monks, and the students in their institutions.

What is likely to be the result of this system of repression? Perhaps that, like other elaborate machinery, it will not work. It should be remembered that such a document as the Encyclical is not generally regarded as covered by the Vatican decree of the Pope's infallibility. It is rather curious that while it is considered as revealed truth that the Pope, speaking *ex cathedra* as the pastor and teacher of all Christians, is infallible, yet there is need of fallible theologians to decide which of his utterances are given in this position; and I understand that few of them extend his immunity to a long and controversial document such as the present Encyclical. But suppose it to be carried into operation, what will be its effect? It will no doubt realise, at least for the present, that identity of doctrine in the Roman Church which is so often asserted, but which the Encyclical itself shows not to exist; but this uniformity will have been purchased at the cost of the silencing or the expulsion of a host of learned and devout men whose presence saves their Communion from the charge of obscurantism. Discipline, like the sword, can make a solitude and call it peace. But I do not think the scheme will succeed. Men shrink from wholesale slaughter, and thought is not easily suppressed. I think there will be little open resistance; I trust there will be few secessions, which would mean the resignation of the power to influence others. The men who are assailed will, if I mistake not, continue where they are, studying, thinking, using such means as they find to instruct their brethren. Meanwhile they will suffer much; they will be driven from their pulpits and their chairs; they will be brought to poverty; they will be treated as heretics by their brethren; they will be ashamed for the Church they love when they hear her blamed for narrowness; they will mourn when they see drifting into unbelief, souls whom a more intelligent teaching might have won for the Gospel of Christ.

They deserve our prayers; and we should pray for the great communion to which they belong, and for the pontiff who, what ever his limitations, is sincerely anxious to fulfil the awful task which God has laid upon him.

Fiesole. HERBERT H. JEAFFRESON.

ANSWERS TO CORRESPONDENTS.

B. E. C.—The descent of the Blessed Virgin Mary from David is not directly asserted in the New Testament, but rests on a unanimous tradition and, indeed, seems to follow from the references to our Lord as Son of David, as, *e.g.*, St. Luke 1 : 32, etc.

D. R.—The clergy would seem to have latitude to choose among the unused Epiphany collects, epistles, and gospels for use in the intervening Sundays between the 24th after Trinity and the Sunday next before Advent; but the general custom is to use the first of the unused Epiphany services, so that this year, on the Twenty-fifth Sunday after Trinity, the service would be that for the Third Sunday after Epiphany.

A. F. P.—We sing *amen* at the conclusion of the canticles because of the universal custom of attaching the *amen* to the Glorias. Thus, where there is no Gloria attached, as in the *Te Deum*, there is no amen.

W. R.—The reference is to Ecclesiasticus 38 : 1.

"THERE are some sorrows which, because they are lingering guests, I will entertain but moderately, knowing that the more they are made of the longer they will stay."—*Bishop Hall.*

ENGLISH CHURCH CONGRESS COMPLETED

Notable Discussions of Christian Socialism and of Other Subjects

LAYMEN TO BE ASSOCIATED WITH COMMUNITY OF THE RESURRECTION

Other English Church News

The Living Church News Bureau
London, October 15, 1907

TO resume my report of the Great Yarmouth Church Congress, the third day's programme furnished a pretty full and hearty diet for Congress members. Under the thin disguise of "Christianity and Economic Problems," Socialism was discussed—perhaps convicted would be a better word—by the Archdeacon of Ely; the Rev. M. Kaufmann, vicar of Calthorpe; Mr. H. W. Hill, Secretary of the English Church Union; Mr. Frederick Rogers, Secretary of the National Committee of Organized Labor, and the Rev. J. E. Watts-Ditchfield, vicar of St. James-the-Less, Bethnal Green.

ARCHDEACON CUNNINGHAM, in a brilliant paper, said that Christianity had a great deal to do with social regeneration, but had no use for mere social ideals, "bred on earth and poised uneasily in the air." He was certain that not any single one of the many social ideals and theories that had been current during the past century or more could be made to work, regularly and successfully, unless some means be found of cultivating in each and all the members of the community that personal sense of duty to be done, which Christianity strove to foster. "Socialism as an ideal and an inspiration appeals to an immense and a rapidly growing number of people in the present day; but, from the Christian point of view, it seems a very meagre ideal, because (*a*) it cannot be universal, for all men alike, and (*b*) because it involves a materialistic assumption." He did not agree with Christian Social Unionists that the Church had been especially neglectful in regard to economic life and the material welfare of human beings.

REV. MR. KAUFMANN, who is the author of several books on Socialism, feared that the movement had degenerated into a mere effort to grasp material advantage. "People ought to have better houses, but this would not do much good, if Christianity was not improving the character of those who dwelt in those houses."

MR. HILL attributed to "the Reformation in the sixteenth century" the beginning of the present troublous position in the social and economic life of England. The care for workers under the old conditions found expression in Trade Guilds and in the Religious Confraternities and Communities which flourished and "did so well for the English folk in the Middle Ages." But with the "Reformation" there came the setting up of Individualism "as the main principle of life and conduct in religion and in society." It was not too much to say, that but for the Catholic Movement, which recalled to men's minds the ideals of brotherhood and common action, it would have been almost impossible in England for the Socialist movement to have been Christian at all, or to have won the sympathies of Christian men. He thought there was a certain danger in allowing one's enthusiasm for Socialism to wipe out the lines of true proportion. "Efforts to remedy the economic disadvantages and difficulties of one class at the expense of another class do not in the end achieve the results desired." Such methods he described as "un-Catholic, anti-Christian, and un-social." "Christ is the Head of every man. The Society which He founded to carry on His work is to include all men; He died for all men, and all men, even the 'milliocracy,' must be fairly dealt with." Mr. Hill proceeded to indicate questions of real practical difficulty which seemed to be lost sight of by Socialist idealists. There was no force, he said, so great as the Catholic Faith working in the Divine Society to bring men to realize their social duty and obligations. Mr. Hill's utterances were all the more important and convincing for the fact that formerly he himself was a man of affairs in the labor world.

MR. ROGERS said that the Church had many noble and eternal principles to offer to the leaders of the labor movement. "The greatest ideal for the world and for the labor movement was in the person of Jesus Christ."

REV. MR. WATTS-DITCHFIELD spoke in a tone of passionate sympathy with the aims of the labor movement.

The subject that is so much to the front in these nationalistic days—Ancient Faith and Modern Thought—was treated by the Archdeacon of London, the Rev. Professor Inge, the Rev. Professor Caldecott, and the Rev. Peter Green. ARCHDEACON SINCLAIR well pointed out that if every age had remodelled the Christian documents and rearranged the Christian facts to harmonize with what it believed to be the progress of the times, there would have been little if anything left. Professor Inge's and Professor Caldecott's papers on The Psychology of Religion were, perhaps, of too abstract and abstruse a character to be either thoroughly comprehended or enjoyed by the majority of their listeners. Rev. Mr. Green held that a restatement of the Faith was necessary in every age; but he would have the work done by trained theologians.

The subject of Temperance Legislation was "temperately" treated by the Bishop of Croyden, Mr. Edwyn Barclay (an influential representative of the Brewing interest) and Mrs. Locker Lampson. "Elocution in Reading and Preaching of the Clergy," was the subject matter of only one address—by Sir Squire Bancroft, whose kindly criticisms were apparently received by those present for whom they were especially intended with becoming amenity.

He said that, as an actor, he would begin his address with a quotation from Shakespeare, to be found in *Much Ado About Nothing*—"Happy are they that hear their detractions, and can put them to mending." Young clergymen should be taught to speak audibly and to control a congregation. Many preachers knew little or nothing of the skill of voice production. They spoke, as it were, in head tones instead of chest tones, and so fell victims to what was generally known as "clergyman's sore-throat." He had never heard of actor's sore-throat as a chronic complaint. He would, however, console the young divine in saying that, above all, by belief in himself and in his destiny, "the light is bound to shine through his work, and he will find himself upon the high road to truth."

Papers were contributed on The Church and Poor Relief by Mrs. Barnett, Prebendary Carlyle (head of the Church Army), and the Rev. T. G. Longley, a Southwark vicar, while one of the speakers was Mr. J. W. Clarke, for twenty years police court missionary of Norwich. Sunday Observance, under the heading of "Our English Sunday," was discussed by Mr. Thomas Kingscote, Canon Biersteth and others. Mr. Kingscote recommended his hearers to join the Sunday Lay Movement, which had now 55,000 adherents. Canon Ottley said that by robbing their servants and other working people of their "day of rest," they had done their best to kill "Our English Sunday" in its spiritual aspect also.

The closing day of the Congress (Friday) was, as usual, devoted to a Devotional Meeting. Papers were read on The Mission of the Comforter—Our greatest need—by Canon Walpole, the Bishop of Durham, and the Rev. Dr. Murray; and on The Means of Spiritual Revival, by the Bishop of Thetford, Canon Barnes Lawrence, and Canon Denton Thompson. There was also a Woman's Meeting, with addresses by Mrs. Cecil Hook and Miss Morley. It is generally considered that the Church Congress of 1907 will rank as one of the most successful held for a good many years. The number of tickets sold amounted in the aggregate to 2,500.

It has been decided to wait for the Bishop of St. Albans' return from the United States before arranging about next year's Congress. The reason for this is that the Bishop is chairman of the Pan-Anglican Congress, and some have thought that, perhaps, to have a Church Congress next year would conflict with the other and more important Congress.

The Bishop of Lincoln (Dr. King) was taken suddenly ill on Tuesday last while celebrating the Holy Eucharist in the Cathedral, prior to the opening of the Lincoln Diocesan Conference. The Dean and others went to his assistance and he was taken to Old Palace and placed under proper care. Later he was visited by two local medical men, who described his attack as one of exhaustion caused by overwork and weakness. In the afternoon of the following day he was happily well enough to be present in the chapter house at the closing session of the Conference. The Bishop is seventy-eight years of age.

Mrs. Elizabeth Mason, of St. Leonard's-on-Sea, who built and endowed the Church of All Souls, Clive Vale, Hastings, in memory of her husband, and who herself departed this life in August last, aged eighty-one, bequeathed out of her property of £112,341 nearly £60,000 for charitable objects. Amongst other bequests, the sum of £20,000 to the Bishop of London and his Suffragan of Stepney in trust to apply £10,000 thereof in building and endowing a church to her memory in the East End of London, and to apply such sum as will produce £200 per annum for the stipend of an incumbent, and the surplus in the erection of a vicarage-house; £1,000 each to the S. P. G., the Curates' Augmentation Fund, the Chichester Diocesan Fund, the East London Church Fund, the Bishop of London's Fund, the Additional Curates' Society, and the Queen Victoria Clergy Fund. May the soul of this good Catholic Christian woman rest in peace!

A meeting in aid of the Dolling Memorial Home, Worthing, has recently been held at the Church House, Westminster, the chair being taken by the Bishop of Stepney. His lordship said that that mission priest, Robert Dolling, gave great witness to the Church at a time when it was sorely needed. "He

stood for the practical witness of the Church amongst their working folk, and for the divine and human brotherhood which the Church had got to preach steadily during this century."

The Community of the Resurrection, Mirfield, is starting a Lay Brotherhood in connection with the Community. In the current number of the *Chronicle of the Community of the Resurrection* the reasons for this new departure are thus set forth:

"On the one side, the Community, through its mission priests preaching up and down the country, and the College Council selecting candidates from a host of applicants, have had forced on their notice the large and growing number of young men eager to consecrate their lives and work to God's service, and yet not perhaps called to the high and responsible work of the priesthood. On the other side, there is apparent a great deal of work waiting to be done by laymen in the mission fields, in our home parishes, and in our schools which can only be done effectively by associating men together for the work in some form or other of common life. Here then we have the men waiting for the work and the work waiting for the men. It is the firm belief that this is the case that has impelled the Community to move in this direction. That the men are to be found will perhaps be best known to parish priests and mission preachers. That a great work is waiting for devoted laymen must be known to all who study the Church life of our day, and specially to those engaged in finding men for mission fields abroad. That the men should be associated together in the common life by a religious Brotherhood and should there be trained and brought to the work is our attempt—no new one—at some solution of the problem that arises."

In the new quarterly number of *Pax,* Dom Aelred Carlyle, O. S. B., Abbot of Caldey, writes to correct the note that appeared some months ago in a Roman Church periodical under the heading of "Gossip from Rome" to the effect that he, as Abbot of Caldey, had sought "recognition" of his Community from the Abbot Primate of the Benedictines within the Latin Communion. He gives the statement an emphatic denial. He has never had correspondence of any description with the Roman Abbot Primate, and he thinks the editor of the periodical in question was no way justified in printing such a statement.

Dr. H. C. Perrin, organist of Canterbury Cathedral, has been appointed Professor of Music at the McGill University, Montreal, and Director of the affiliated Conservatorium of Music. He will not take up his duties in Canada until September of next year. J. G. HALL.

BISHOP OF LONDON ON THE AMERICAN CHURCH.

THE Bishop of London preached a pointed sermon at the Church of the Holy Trinity on October 27th with reference to what he saw in America, says a press cablegram. There is far greater generosity, love, and trust between the bodies of Christians and between the different schools of thought in the same Church in America than in England, he said.

"It was like another atmosphere to pass from the wrangles of Britain into the atmosphere where they are unknown," he continued. "I found the bitterness which disgraces the Church at home unknown in the United States. Although there were conscientious differences there, it was quite a shock, amid the love and harmony there, to take up the English newspapers and read the reports of the Church Congress here and find that the same eternal wrangling is going on to-day which has been going on for fifty years."

The Bishop declared it was a great lesson to be present at the General Convention of the Church in the United States, and highly instructive to see the millionaire from Wall Street sitting side by side with the workman.

"There are no parlor cars in the American Church," declared the Bishop, "and then what services we had out there! Why, I have heard the rafters shake with praise."

HUMORS OF RADICAL CRITICISM.

OUR AMUSEMENT with the higher critics is derived mainly from their "local" eastern color, and deductions therefrom. This passage, for instance, from Skinner's *Isaiah* (on iv. 6) made one wish he could just have a night out in one of our best rain or sand storms: "A place of refuge and shelter from storm and rain"—"The mention of these lesser inconveniences (!) reads like an anti-climax. It is certainly difficult to think that Isaiah would have written so weak a conclusion to an important oracle. The passage may be fragmentary." And so with "the hiding place from the wind" later.

Skinner evidently imagines Isaiah was referring to a wet afternoon in Cambridge, when it would be almost unwise to venture out without an umbrella!—*The Institute Tie.*

MEMORIAL OF NATIVE MEXICAN CLERGYMEN ON THE PRAYER BOOK IN SPANISH

To the Rt. Rev. Henry D. Aves, Bishop of Mexico:

WE, the undersigned, priests and deacons of the Church in Mexico, formerly of the "Mexican Episcopal Church," respectfully submit the following Memorial:

When in the providence of God, we came under your jurisdiction, we freely accepted, and submitted ourselves, to all the canons and requirements of the Church in America, and among others, that which makes it incumbent upon us to use the "Book of Common Prayer" in our public services.

In the course of time a translation of this book was issued by a committee of the House of Bishops, and copies of it were forwarded to Mexico for our use. Upon examination, however, we find difficulties in the way, which make it well-nigh impossible for us to use this particular edition of the Book of Common Prayer; which difficulties we herewith beg to set before you, and pray for relief.

I. *Title Page.* When we were ministers of the independent Mexican Church, commonly know as La Iglesia Catolica Mexicana, we consistently taught our people, and proclaimed to the world, two fundamental principles, upon which we based the validity of our mission, and on account of which we claimed the allegiance of our countrymen. First, that we represented the pure Catholicity of the ancient Church, as opposed to the modern innovations of Rome and Protestantism; and secondly, that we were a native or national branch of the Catholic Church, as opposed to the foreign character of the Church of Rome.

Upon examining the title page of the Spanish edition of the Book of Common Prayer, however, we find that which, upon the face of it, directly contravenes these important principles. Whatever may be the true and historical significance of the name "Protestant Episcopal Church in the United States of America," its practical meaning to our own people and to the Mexican public will be, that we are no longer either Catholic or Mexican, but a foreign and Protestant denomination. It will nullify much of our past teaching and seriously impede our work in the future. We beg to submit, therefore, that it would be a grave injustice to insist upon the use of this edition of the Book of Common Prayer, with a title page so difficult of explanation, and so objectionable to our people.

II. *Inaccurate Translation.* [Here follow examples of inaccurate translations, which seem to affect the doctrinal teaching of the Prayer Book.]

III. *Poor and Ungrammatical Spanish.*

In view, therefore, of these grave difficulties and errors of translation, we respectfully petition you, right reverend Father in God, to use your efforts to secure for us a new and more suitable edition of the Book of Common Prayer. It is with deep regret that we contemplate the disuse of the Mozarabic liturgy, which has been hallowed to us by so many years; but if it is indeed the part of wisdom and duty for us to adopt the Book of Common Prayer, we desire that it may be given to us *unimpaired in doctrine, in the language of educated people, and with a title page which indicates the Catholic and national validity of our mission.*

Assuring you of our continued affection and loyal obedience, we herewith affix our signatures.

(Signed) FAUSTO ORIHUELA,
J. A. CARRION,
J. L. PEREZ,
G. MELENDEZ,
R. SALINAS,
F. ARECHEGA,
J. V. HERNANDEZ,
A. ROMERO,
L. Y. CABALLERO,
F. MIRANDA,
F. PASTRANA,

At a regular meeting of the Council of Advice, holden in the city of Mexico, the above Memorial was unanimously approved. LEFFERD M. A. HAUGHWOUT,
Secretary of the Council of Advice.

The Bishops of Mexico, Cuba, Porto Rico, and The Philippines endorse this petition for an adaptation of the Title Page.

THE DEAD do not come back to us, neither do they fade, no, not a whit, from our fond and loving memories. But the thought of them in their endless happiness is the deep undercurrent of each day's duties.—*Archbishop Fenelon.*

BRONX CHURCH HOUSE DEDICATED

Model Building as Church Headquarters in Upper New York

OTHER CHURCH NEWS OF NEW YORK

The Living Church News Bureau
New York, Oct. 28, 1907

ON Monday, October 28th, was held the dedication of the Bronx Church House. Very shortly after Bishop Greer's consecration he conceived the idea of starting a Church Club in the Bronx, similar to the Church Club of New York, which is practically confined to the Borough of Manhattan. But it was found that although the Bronx Borough is very thickly settled, there were no desirable halls in which such a club could meet; and so the attempt was made to erect a building specially for this purpose. From this grew the plan of building a house which should be not merely a place of meeting for a Church Club, but a centre of missionary work in this rapidly growing part of the city.

In the fall of 1905 the property on which stand the Church House and St. Agatha's Home for Deaconesses was bought; and the small frame house which occupied the westernmost lot was remodelled to serve as the Home for Deaconesses. For the Church House the ground was broken on the first of February, 1906; and the corner-stone was laid on June 9th of the same year. On the first day of October, 1906, the deaconesses took up residence in St. Agatha's, and in the year that they have been there they have won a warm place in the hearts of the very mixed population of the district. On October 1st of this year the four deacons began their work, living and working at the Church House and acting as assistants to the Bronx clergy wherever their services may from time to time be required. At present three of them are assigned as assistants to the priests in charge of as many mission churches in the borough, while the fourth is in practically independent charge of two others. The whole work of the House is under the charge of a vicar, the Rev. F. S. Cookman, D.D. The Church House is located at the very centre of the Bronx Borough, on the western side of Crotona Park, at Fulton Avenue and 171st Street, and is very easily accessible from all parts of New York City.

The building is a large one of brick. The largest single feature of its interior is the auditorium, immediately entered from the main doorways on Fulton Avenue. This will seat fully thirteen hundred people and is the largest auditorium in the borough. It has a main floor and gallery, the former being level so that chairs may be removed and the space used for receptions and similar gatherings. The auditorium is entered through a roomy foyer, to the left of which are the offices of the superintendent, and to the right are the stairs leading to the basement and to the upper floors. In the basement are six bowling alleys.

On a mezzanine floor, just above the level of the auditorium gallery, are a number of rooms for resident clergy. It is the intention of Bishop Greer to keep several deacons in residence at the Church House and to have them assist in parochial work in the borough. Their quarters are roomy and pleasant. On the floor above them are the rooms for the girls' clubs and connected with these are locker rooms and lavatories, and a passage leads into the girls' gymnasium. This is the equivalent of two stories in height and is an enormous room, second only in size to the men's gymnasium, which is immediately above.

The club rooms for men are on the floor above the girls' club, on a level with the upper half of the girls' gymnasium. There are several reading and lounging rooms which may, on occasion, be thrown into one large room. Adjoining is a billiard room with five tables, and a passage leads into the locker rooms, toilets, and bath rooms connected with the gymnasium. The latter is at the top of the house, reached by the main stairway and elevator and also by a special stairway from the men's locker room. The gymnasium is enormous in size and superb in appointments. There is nothing to equal it in the borough and there is none better in all New York. A gallery running track surrounds the room and the athletic equipment is complete. A physical director has been engaged to have charge of the athletic work. A part of the roof is finished to be used as a roof garden.

NEW BRONX CHURCH HOUSE, NEW YORK.

LECTURES TO COLUMBIA STUDENTS.

The Church Association of Columbia University, which has been more or less inactive for some years, has become quite a vigorous institution under the management of Mr. Leicester C. Lewis. On the third Wednesday in each month there is a corporate Communion of the society at the Cathedral, and the accompanying programme of lectures on Church History and Doctrine is an evidence of the progressive nature of the work of the Association:

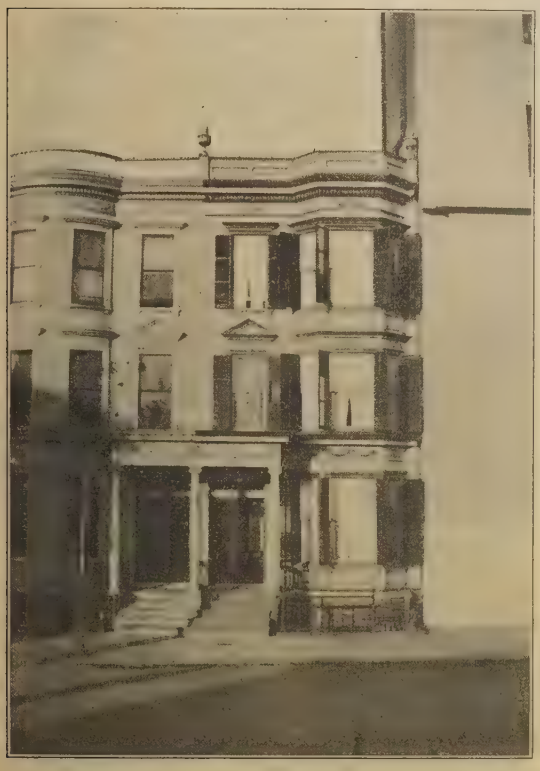
THE CHURCH
A. D.:

1. 33-325. THE TRINITY October 17th, 1907
Rev. Dr. L. T. Cole, of Trinity School, N. Y. C.
Speaker:
Rev. Canon W. S. Chase, of Christ Church, Brooklyn.

2. 326-685 THE ATONEMENT November 7th, 1907
Rev. Dr. W. H. van Allen, Church of the Advent, Boston, Mass.
Speaker:
Rt. Rev. S. C. Partridge, D.D., Bishop of Kyoto, Japan.

3. 686-1054 THE APOSTOLIC SUCCESSION Dec. 12th, 1907
Rev. Fr. F. H. Sill, Order of the Holy Cross
Speaker:
Rt. Rev. F. R. Graves, D.D., Bishop of Shanghai, China.

4. 1055-1548 THE LITURGY January 9th, 1908
Rev. Dr. W. T. Manning, St. Agnes' Chapel
Speaker:
Rt. Rev. C. H. Brent, D.D., Bishop of the Philippine Islands.



ST. AGATHA'S HOME FOR DEACONESSES, NEW YORK.
[In center of picture.]

5. 1549-1662 THE SACRAMENTAL PRINCIPLE Feb. 13th, 1908
Rev. Prof. C. C. Edmunds, General Theological Seminary
Speaker:
Rt. Rev. C. C. Grafton, D.D., Bishop of Fond du Lac.

6. 1663-1800 HOLY BAPTISM March 12th, 1908
Rev. Dr. W. M. Grosvenor, Church of the Incarnation
Speaker:
Rt. Rev. H. C. Potter, D.D., LL.D., D.C.L., Bishop of New York.

7. 1800-1907 HOLY COMMUNION April 9th, 1908
Rev. Dr. A. Ritchie, St. Ignatius' Church.
Speaker:
Rt. Rev. Leighton Coleman, D.D., LL.D., Bishop of Delaware.

8. THE HISTORIC CHURCH May 14th, 1908
Very Rev. Dean W. L. Robbins, General Theological Seminary
Speaker:
Rt. Rev. D. H. Greer, D.D., LL.D., Bishop Coad. of New York.

On Tuesdays during Lent the Rev. Dr. Morgan Dix, the Rev. Dr. Leighton Parks, the Rev. Dr. Lloyd, and the Rev. Dr. Christian will give devotional addresses.

The first lecture on October 7th was given by the Rev. Dr. Cole of Trinity School, and there was an attendance of about forty-five men, instead of ten, as heretofore.

AT THE GENERAL SEMINARY.

The Bishop of Olympia addressed the students at the Seminary on Wednesday, the 23rd, on Work in the Northwest, and made an earnest appeal for thoroughly well trained men to go out into that most hopeful field. On Thursday evening, the 24th, a reception was given at the seminary for the entering men. The Dean spoke on "Reality," and Professor Denslow on "Christian Charity for the Opinions of Others."

FAREWELL TO MISSIONARY.

The Rev. Robert E. Wood of the American Church Mission, Wuchang, China, who has been in America since last winter in the interests of his mission, is returning to Wuchang. On Saturday, in the chapel of the Church Missions House, the Rev. Joshua Kimber was the celebrant at the farewell service for the returning missionary, at 11:30 in the morning. Many friends of the Rev. Mr. Wood, among them a number of the students of the General Seminary, were present to bid him "God-speed." He will sail from San Francisco on November 8th.

RURAL WORK IN THE DIOCESE OF CHICAGO

Some Rather Startling Figures Presented Relating to that Work

ITEMS OF CHURCH NEWS IN CHICAGO

The Living Church News Bureau
Chicago, Oct. 28, 1907

At the fall meeting of the North Shore Sunday school Institute, held in early October at the Church of the Atonement, Edgewater (the Rev. Dr. C. E. Deuel, rector), the attendance was large, and the whole meeting was considered the best which has been held since the organization of the institute, two or three years ago. The afternoon address was by the Rev. G. C. Stewart, on The Personal Influence of the Teacher over the Pupil, and the evening addresses were by the Ven. W. E. Toll, the Rev. F. E. Brandt, and the Rev. W. R. I. Beal of the city mission staff. The address of the Rev. F. E. Brandt included some startling statistics about the conditions existing in the twenty rural counties of the diocese of Chicago. There are about 57,000 square miles in the twenty-five counties which comprise this diocese, and the great bulk of the Church's work is confined to three of these counties. Of the 14,574 Church families and 26,593 communicants in the diocese, over 23,000 communicants and about 12,000 families are in three counties, leaving only twenty-nine parishes and missions, with about 3,500 communicants in about twenty counties, while in five counties of the diocese there is no work at all being done by our Church. In McHenry county, with 38,000 people, we have but two churches, with 61 Church families and 111 communicants. In twenty counties the average of the sectarian ministers is twenty per denomination per county, while the average of the Church's clergy is one per county. These facts were made the basis of a ringing appeal for a liberal Advent offering from the Sunday schools, for the support of a general missionary in the rural parts of the diocese.

Archdeacon Toll, from his long residence in the diocese, gave ample testimony to the marked increase in the care taken now for the Sunday school work of the diocese, and throughout the Church generally. He declared that never before had one-tenth the present interest been shown in the Sunday schools of the Church, and that the results of this new movement were everywhere beginning to be apparent. The Rev. W. R. I. Beal described with effectiveness the work of the City Mission staff, at the Bridewell, the Poor Farm, the Dunning Poor House and hospital, and at the County Jail, and John Worthy School, the Home for Incurables, Cook County Hospital, and other institutions for rescue and relief. The two deaconesses who are on the staff of the City Mission made over 6,000 personal visits last year in these institutions. The work could be almost indefinitely increased if there were but more means and more workers. There were 140 persons present at this valuable meeting, including some fifteen of the North Shore clergy.

The Rev. N. W. Heermans of Sycamore was loudly applauded at a recent "Camp Fire" of the G. A. R. veterans, held in Kingston, Illinois, near Sycamore, the occasion being an address which he gave by invitation in the large amphitheater of the town, on "The Scenes and Incidents of the Closing Days of the Civil War." He was a soldier in the Confederate army, and he moved his audience deeply as he narrated the pathetic events of those closing years. The veterans of the G. A. R. have rarely listened with such appreciation and sympathy to an address from one who fought on the other side, and they showered the speaker with thanks and congratulations. The local papers gave large space to the accounts of the event.

On the recent birthday of the Rev. C. E. Bowles, rector of All Saints' Church, Ravenswood, Chicago, the gifts which he received were sufficient to enable him to make a number of improvements in the sanctuary and choir of the church. A new heating plant is also being purchased for the church, the old one, after fourteen years of use, having given out.

The Rev. E. A. Sibley, formerly one of the boys of St. Mark's, Chicago, who was ordained to the diaconate last May, and has been in charge of the mission at Downer's Grove, near Chicago, during the summer, has recently been appointed to do missionary work at Bontoc, in the Philippine Islands, under Bishop Brent, and expects to leave Chicago before long, to take up this or other work in the Phillipines, for a period of not less than five years.

The Men's Club of the Church of the Epiphany held their first meeting of the fall and winter on the evening of Wednesday, October 23rd, with a large attendance. The speaker of the

evening was Professor Graham Taylor, and his description of the foreign born population of the Seventeenth ward of Chicago, in which is located his great Settlement work, "Chicago Commons," was replete with interest and stirring incident. The club was invited to hold one of its meetings during the current season at Chicago Commons, and Dr. Taylor stated that several Men's Clubs from various parts of the city had already begun to visit this work in this way.

The twenty-third annual report of the diocesan branch of the Woman's Auxiliary has just been received from the printers, and is a well edited pamphlet of over fifty pages. The copies will be distributed at the forthcoming semi-annual meeting of the Auxiliary, which will be held at 2 P. M. on the afternoon of Thursday, October 31st, at the Church of the Epiphany.

TERTIUS.

TRIENNIAL REPORT OF THE EXECUTIVE COUNCIL OF THE CHURCH UNITY SOCIETY.

[ABRIDGED.]

IN presenting its seventh triennial report, the Executive Council of the Church Unity Society cannot claim either that any great advancement has been made during the last three years towards the accomplishment of the aim the Society has set before it, or that the Society itself has manifested any very great activity. Nevertheless, we believe it to be true that there has been a decided advance during that period in the manifestation of a tendency towards Church unity among Christian people generally. . . . .

This tendency has been most marked during the last three years in all parts of our Anglo-Saxon world, the part of the world most likely to be affected by the action of our Bishops. A number of large Protestant bodies in this country which were formerly separated from each other have coalesced into one body, or are perfecting plans for doing so: the Northern and Cumberland Presbyterians, the Congregationalists, Protestant Methodists and United Brethren; in Canada, the Presbyterians, Methodists, and Congregationalists. In Scotland, the United and Free Churches have formed a very large body, with only a handful of dissidents left to call themselves still the Free Church. In England there has been a similar movement among some of the smaller Dissenting organizations and the authorization of Parliament sought to perfect it, and a very large approach towards unity among those bodies has been shown by the setting forth and general acceptance of the Free Church Catechism. In Australia negotiations have been carried on for some time between the authorities of the Church of England and several of the larger Protestant bodies, with a view to unity. In the missionary field, where the necessity for union is most keenly felt, there has been an actual amalgamation of all the Presbyterian bodies in Japan, and steps have been taken towards bringing all the Protestant bodies in China together so as to form one Church.

In addition to this there has been the strong effort towards federation of Christian bodies, which, if not the aim which this Society has in view or an effort in which it can take part, is nevertheless an evidence of the growing sense of the evils of existing divisions, and a well-meaning endeavor to do something to counteract them. This movement found powerful expression in the great meeting held in its interest in the City of New York in the autumn of 1906, and it has undoubtedly borne practical fruit in ameliorating the friction between, and binding together more closely, bodies which have felt that they could more or less work together on this plan.

In addition to these and other manifestations of a tendency towards unity among Protestant bodies, there have not been wanting signs of a similar spirit displayed in different sections of the historic Church. With the growing intercourse between different portions of the Eastern Church and our own, there has come the desire for a more real and formal relationship. Visiting Bishops and clergy of the Church of England and the Church in this country have met with more and more courteous receptions. While in the Orient, two years ago, our acting President had interviews with the Patriarchs of Jerusalem and Constantinople, and the Metropolitan of Beirut, all of whom, in their conversation with him, expressed the most earnest desire for the restoration of organic Christian unity. And Greek Bishops in this country have officially taken part in the services in some of our churches. This was particularly manifest in the great united Anglican and Greek service which took place in Christ Church, Portsmouth, N. H., in thanksgiving for the establishment of peace between Russia and Japan. The same tendency is shown in the sending of a Greek Archimandrite to England and the publication in Greek and English of a paper called *The Union of the Churches*. A society for the special promotion of reunion with the Greek Church, having both Greek and Anglican Bishops as its officers, has been formed; and in addition to editing the paper referred to, the Archimandrite Teknopaulos has been engaged in lecturing on the distinctive principles of the Greek and Anglican Churches in the hope of bringing about a better understanding of their respective positions.

We cannot but hope also that the changed conditions of the Church in France, as unjust in some respects and disciplinary as they have been to her, will nevertheless through the terrible tension to which its relation with the Vatican has subjected it, tend towards restoring once more that ideal of a Gallican Church, one of a congerie of sister Churches bound together by a catholicity truer than that of Rome, which once burnt there so brightly, and may again, and to a fuller degree, be manifested.

THE CHURCH PERIODICAL CLUB.

A general meeting of the Church Periodical Club was held in All Saints' Church, Richmond, on Tuesday, October 8th. After the creed and prayers, the rector, the Rev. J. Y. Downman, welcomed the members of the Church Periodical Club most heartily.

BISHOP OLMSTED of Central New York spoke of the hunger of educated minds and the thirst of the heart which have been relieved by the "C. P. C." He said the name should be "The Red Cross Society for the Relief of Mental Hunger," and that we who are overwhelmed with literature, in the Eastern towns, can hardly realize the need in isolated places.

ARCHDEACON STUCK, just returned from Alaska, spoke of the need there, where, formerly, a saloon was the only meeting place of the men. Now the church at Fairbanks is used also as a reading room, and is supplied with literature by the Church Periodical Club. Men meet there every day and night, to read in a warm, lighted place; and when they go off to the mining camps, they take packages of reading matter with them. After spring opens, the accumulation of reading matter is brought by the boats in great sacks. These are opened and the contents sorted and made into packages, and distributed as far as they will go, but the need is always greater than the supply. He urged his hearers to send reading matter *by mail*, and folded flat, to "St. Matthew's Church, Fairbanks, Alaska."

A CORRECTION.

By a curious error, an illustration of the Chapel of St. Cornelius the Centurion, on Governor's Island, printed in THE LIVING CHURCH of October 12th, was described as St. Michael's

CHAPEL OF ST. CORNELIUS THE CENTURION, GOVERNOR'S ISLAND, NEW YORK.

Church. The error was no doubt detected in New York, at least; but in order that the correction may be noted, the picture is reprinted correctly on this page.

IF CHILDREN are to honor their parents, parents ought to honor themselves; in other words, to feel a certain kind of self-respect, and make their children respect them. In ten years' time many of the present generation of young women will be young mothers. How are they to make it possible for the next generation to keep the Fifth Commandment? By letting their children see that they keep a watch over themselves, their words, their daily habits, their very looks. If a child hears its mother rude to its father, or its father to its mother, no wonder if the example be soon followed. We should never take liberties with others, nor allow them to be taken with ourselves by our children or servants. A vulgarism in speech, a clumsy trick, an irreverent word or gesture, can soon be copied and exaggerated. Unpunctuality in hours, an undecided, hesitating manner, a want of firmness in enforcing what we have said, the mistaken "unselfishness" of letting children have their own way, or over-indulgence of their wishes and unreasonable whims—a not knowing how to take one's proper place and keep others in theirs—has done far more mischief in homes than a little old-fashioned sternness, I do not say severity. Children like to be kept in order; they are just as miserable in a demoralized household as grown-up people; and an irregular, unmethodical mother or teacher, who does not make herself reverenced, will find even the love she has to give loses half its value.—*Elizabeth Wordsworth.*

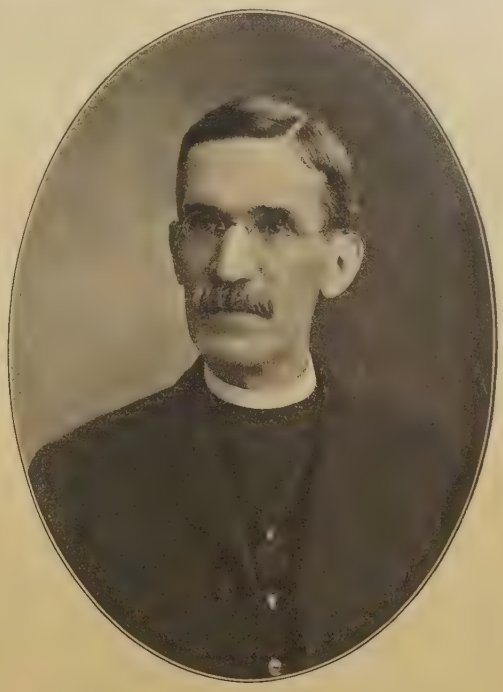
THE CHURCHMANSHIP OF THE GENERAL CONVENTION.

By the Rev. John Henry Hopkins, D.D.

PARTISANSHIP was expected at the Richmond Convention. Assembling in such a stronghold of what is generally called the Evangelical school of Churchmanship, this might reasonably have been looked for in the debates, if not in the voting. We would not have been surprised if the Low Churchman had frequently clashed with the Catholic deputies, or if either of these had measured lances with the so-called Broads, when opportunities were afforded.

It was therefore something of a surprise to many persons that such distinctive positions and attitudes were scarcely accentuated at all. There was not one well-defined partisan vote in the House of Deputies during the entire convention. Truly there were sharp, clear cut differences expressed, but almost always with considerable self-restraint, and usually with great good nature, in the many debates. With few exceptions, the conflicting issues were drawn on new lines which were blurred, but not doctrinal. In fact, as one well-posted priest remarked, the prevailing mood of the House of Deputies showed a somewhat colorless Churchmanship, not so much opposed to Catholic and Apostolic traditions as indifferent to them. Something which might be vaguely termed an "opportunist Churchmanship," fringed with some dashes of ecclesiastical sectionalism, seemed to run through the lower House, at critical moments.

REV. EDWARD J. KNIGHT,
Bishop-elect of Western Colorado.



REV. F. F. REESE, D.D.,
Bishop-elect of Wyoming.

The admiration and affection still felt for the term "Protestant," by some deputies from the South and the East, came to the surface in the prolonged debate on dropping the words "according to the use of the Protestant Episcopal Church" from the title page of the Prayer Book, in editions for Spanish-American missions and for others outside the United States. The Chairman of the House of Deputies also took the opportunity afforded by his address during the impressive service on Jamestown Island to emphasize the desirability of the word Protestant, and the importance of its meaning. There was, on the contrary, surprisingly little said by any deputy, at any time, about the authority of Catholic rule and practice, though the most thunderous applause, strange to say, during the entire convention, was the spontaneous volley which shook the rafters of the vast Richmond auditorium when the Bishop of London, in the course of his wonderful historical address on the evening of October 4th, declared himself to be "an English Catholic."

The caution, to use no stronger term, which continues to shackle the lay deputies, was clearly seen when the laity, in voting by dioceses and orders, defeated the proposition to create a Court of Appeals consisting practically of the House of Bishops, and also overthrew the united action of the Bishops and the clerical deputies by nonconcurrence in the plan for establishing Provinces.

The fact that Church History supports the claims of the Provincial system seems to have no weight whatever with these laymen. One typical lay-member of the House, who has sat in many conventions, said that the laymen opposed the idea of establishing Provinces because they desired "to hold back the clergy from going too fast."

This uncritical conservatism among the laity subserved a better purpose in the great evening debate on the permissive use of both the English and American revised versions of the Holy Scriptures, in following the Lectionary.

The pernicious influence of a shallow modernism in the domain of scriptural criticism was seen in the addresses of some of the younger clergy, during this debate, while the lay-speakers generally opposed the introduction of these new versions as causing needless variations and distractions in the readings from the Bible. Incidentally a good deal of utter lawlessness was revealed among some of the clergy who are infected with this phase of modernism, it being stated that some of them habitually use other versions than the authorized, in reading from the Prayer Book the Epistles and Gospels, and the Lesson in the Burial Office. The final vote of this evening debate confined the clergy to the use of the Authorized Version and the Marginal Readings, during Church services. It seems that the Marginal Readings have been but scantily adopted, thus far, by the clergy.

Two other remarkable actions taken by the lower House reflect again this general lack of strict reliance upon Church principles, and the substitution of this hazy spirit of opportunism. One was the favoring of what the newspapers promptly called "The Open Pulpit," and the other was the concurrence with the House to prepare an office for the Unction of the Sick. The latter proposal was accepted almost unanimously, without one word of debate. One would surely have looked for considerable opposition, from the devotees of Reformation theology, to this plan of reviving something which was so completely dropped during Reformation times as was the Unction for the Sick. Yet not one lisp was heard from these deputies. This far-reaching measure, with all its sacramental character, was passed as readily and as unconcernedly as though it had been merely the addition of a comma to some unimportant canon.

In contrast, the warm debate on the proposed canon permitting the "Open Pulpit" showed an entirely different spirit. The *omnium gatherum* tendencies of some of the deputies saw at once in this plan the salvation of the nation and of the whole world by rallying to the exchange of pulpits all the varieties of

modern Protestantism. And for some reason or other, numbers of the most loyal Churchmen in the House voted for this same measure, on the very opposite ground, namely, that it would be restrictive. Its proposed wording is, in substance, that the clergy may invite any Christian person to preach sermons or to make addresses in churches, provided that the permission of the Bishop shall be secured in each instance. The conservative Catholics expressed greater regret over the passage of this measure than over anything else that was accomplished by the House of Deputies, and were greatly relieved at the corrective vote which the measure received in the House of Bishops.

During this Convention some have thought that what may, without discourtesy, be called some signs of improvement in the Churchmanship of the Rev. Dr. W. R. Huntington of New York have been discovered. That this able parliamentarian is the leading spirit in the House of Deputies was perfectly evident from the outset. The fact that more than one-half of the clergy and many of the laity were attending their first convention but added leverage to his influence. One of his chief measures this time was the proposed "Preamble" to the Church's constitution, and this, especially after it was largely amended by the House, was so vastly superior to most of the features of the famous "Huntington Amendment" to the Constitution which had been the center of such stormy debates in several previous conventions, that it was finally adopted by a large majority, and was at once accepted by the Bishops. One of its most significant and acceptable phrases included the words "reverently conserving the Sacraments," etc. This phrase was specifically rejected by the Rev. Dr. Huntington at San Francisco, from his then proposed amendment to Article X of the constitution, but he frankly inserted it in this proposed "Preamble," and it won for his measure a sympathetic attitude from a number of High Churchmen who have frequently been diametrically opposed to his proposals because of their uncertainty concerning the position of the Sacraments, especially the Holy Eucharist, among the fundamentals of the Church's life.

There are some who think that a study of the past four or five General Conventions discloses a well-planned and far-reaching campaign aimed at overhauling the entire foundations of the Church's teaching so as to make us more acceptable to the sectarian communions of Protestantism than we are. A determined effort to place the Chicago-Lambeth Quadrilateral in the Constitution, somehow or other, as the sum total of our fundamentals, seems discernible. The chief omission of the Quadrilateral, is of course, its silence concerning the Catholic doctrine of the Holy Eucharist and of Baptismal Regeneration. Everybody knows that the framers of the Quadrilateral never intended it to be anything more than a "vestibule," a basis of merely preliminary agreement, from which the terms of unity might be discussed. Modern Protestantism has almost entirely lost the great truths of Baptismal Regeneration and the Eucharistic Sacrifice. They are not thoroughly appreciated by the Protestant wing of the Church itself. Of course it is plain from history that they are fundamentals of the Catholic faith. It is therefore very natural that the Protestant tendencies of the Deputies to the General Convention should, in an honest longing for Unity, and in a laudable ambition that the Church should take the lead in unifying Protestantism, strive to minimize the importance of all this sacramental truth and worship. It seems clear that the trend of things is being forced in this direction, convention after convention.

In spite of the possible good in the phrase above mentioned, "reverently conserving the Sacraments," etc., suggested for the proposed preamble to the constitution, this tendency to Protestantize the Church should be frankly recognized by all Catholics, and should be resisted, in season and out of season, especially by all who long for real Church Unity.

The Catholics in the General Convention ought to be strongly organized, and that, too, right speedily. There can no ultimate good come from any official blurring of the truths of Catholic worship.

All in all, then, there have been in the recent Convention, some signs of a willingness to Protestantize the Church, and other signs of what one Bishop described as "rawness" and another Bishop as "panicky restlessness" in many of the sessions of the lower House. Some conservative minds wondered at the readiness with which even the Upper House favored the creating of Suffragan Bishops. This measure, planning to amend the Constitution in 1910 so that Suffragans may be elected to work in the great dioceses as well as on racial lines, involves such a radical change in the character of the Episcopate that one would have expected an extended debate in both Houses, but it was adopted in less than one day by the Lower House.

The whole atmosphere during the final week, when sessions were held every evening, as well as all day long, was tensioned with the pressure of much business, and nerved with the stress of hurry. It appeared to be as though the main object was to enact as much legislation as possible. Of course, with such a spirit rampant among a large body of men, some rash and ill-digested measures were inevitable. With the exception of the "Open Pulpit" project, which took the form of a canon, most of the important votes were on constitutional amendments, and so will have the benefit of a rehearing in 1910, after three years of thoughtful consideration.

Whence came this unprecedented eagerness to be up and doing? Some have thought that, in the case of the average member of the convention, it was a natural concomitant of the even more unprecedented spirit of missionary enterprise which roused the entire enthusiasm for all kinds of missionary responsibility ever manifested at a General Convention. The stimulus of the "Million for Missions," resulting from the Men's Thank Offering, and the Auxiliary's United Offering, combined with the eleven or twelve great missionary meetings, at which nearly thirty Bishops and other missionary workers vied with each other in eloquent and fervid utterance, addressing a total of possibly 25,000 hearers, supplemented by the steady glow of zeal which radiated from the daily conferences of the Woman's Auxiliary, thrilled the entire Convention with a resistless energy, and filled them with the spirit of what Browning calls "the Deed." Therefore, since voting is one of the chief deeds possible for deputies, vote they would, and vote they did, oftentimes regardless of precedents or of possible consequences.

From this point of view the Convention was a stirring, epoch-making, large calibered event, for which we cannot be too grateful. Its disappointments, such as they were, may be easily accounted for by calling them only the shadows cast by the brilliant blaze of its missionary zeal.

One thing is absolutely certain, namely, that the Church is alive, awake, and alert, "in all places of her dominion." For all of which we can gladly "thank God, and take courage."

REPORT ON THE STATE OF THE CHURCH.

THROUGH its chairman, the Rev. Matthew Brewster, D.D., of Alabama, the Committee on the State of the Church presented to General Convention the comparative statistics for the past three years and submitted some further remarks. The committee said in part:

"We regret to report that the number of deacons ordained during the past three years was less by twenty-two; and that the number of candidates for holy orders is less by forty-one than it was three years ago. This presents to the Church a most serious condition, and one which calls at once for action upon the part of both laymen and clergy. We believe it should be made the subject of prayer upon the part of all members of the Church that the Lord of the harvest may send forth more laborers into His harvest, and that the Church should be 'gathered together' in bringing the claims of the sacred ministry, or the call of God to the work among men, to the attention of our young men.

"The clergy are to keep before the mind of the Church the call to the sacred ministry by the proper observance of the Ember Days at the four seasons, and also upon the Third Sunday in Advent, when the Church has arranged for the ministry to be brought to the attention of the people. Not only is this to be a matter of sermons and Church seasons, but each clergyman is to feel the necessity of bringing this to the mind and conscience of those young men to whom God has given him the blessed opportunity of ministry.

"We are again called upon to place before the Church the fact that the salaries of the clergy are not what they should be, that with the increase in values has come an increase of the cost of living, so that upon the greater part of the clergy has come a serious question of support, bringing additional care and anxieties, which they have borne with patience, but of which they should be relieved at once by the systematic gifts of all the members of the parishes.

INTEREST OF LAYMEN.

"Your committee would call attention with thankfulness to the increased interest of the layman in the work of the Church, which has expressed itself in such organizations as the Brotherhood of St. Andrew, now numbering 10,000 men and 4,000 boys. Men engaged in daily prayer and the daily service of spreading Christ's kingdom on earth, thus bringing to themselves greater spiritual life and bringing men nearer to Christ and His Church, and again in such work as the Men's Thank Offering, and the Laymen's Forward Movement, for missions, which, with the Woman's Auxiliary, has resulted

in the great offering for missions just placed in the hand of the Church for the advance of the Kingdom.

CAPITAL AND LABOR.

"The subject of Capital and Labor is again brought to the attention of your committee: The teachings of the Master are the true solution of all questions which may arise between capital and labor. In the great facts of the fatherhood of God and the brotherhood of men, the Church points to the interdependence of the one upon the other, and thus she stands the friend and helper of both in all the chances and changes of this life. And this brings to mind the child labor question, an evil which has sprung up in factories, mills, etc., and is to be condemned, for it is the destruction of the life of the future citizen, as children who are put to hard labor are retarded in their development.

SUNDAY AND FRIDAY OBSERVANCE.

"The condition of all factory people and especially those in the newly developing cotton industry of the South, calls for an earnest effort upon the part of the Church to help in their uplift.

"The subject of Sunday desecration has been placed before your committee, and it cannot too strongly insist upon the observance of the Lord's day. Churchmen are called upon to stand for the full measure of time devoted to the service of Him whose day it is and to abstain from all that would mark the day as one of worldly pleasure and amusement. We should witness to our faith and love for Christ by attendance upon the services of the Church both morning and evening. It is not a sufficient keeping of the day to attend upon one service, but the mind and heart should dwell upon the new life given to us through Christ our Lord upon the day set apart for these sacred truths. Six days shalt thou labor and do all that thou hast to do.

"In this connection a word as to the observance of Friday as a day on which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion.

SUBJECT OF TEMPERANCE.

"The subject of temperance has also come before your committee and the terrible consequences of the abuse of spiritous liquors. It cannot be too strongly insisted upon that no man who calls himself a servant of the Lord Christ should by the use of anything put a stumbling-block in the way of his brother. That most powerful factor in human destiny, personal influence, should make us careful that we be not the occasion of the fall of others, and make our acts the justification of their weakness.

"We rejoice that God our Father has abundantly blessed us in all things and out of sorrows and joys has opened new ways for us to walk in, that we may through Him be able to advance the kingdom of His Church among men."

STATISTICS OF THE CHURCH.

	A.D. 1904	A.D. 1907
Whole number of clergy	5,149	5,329
Deacons ordained	506	483
Priests ordained	453	471
Candidates for Holy Orders	510	469
Postulants	302	323
Lay readers	2,316	2,464
Baptisms (3 years)	182,618	197,203
Persons confirmed (3 years)	143,471	158,931
Communicants	804,303	871,862
Sunday school officers and teachers	74,318	74,871
Sunday school pupils	441,812	446,367
Pupils in parish schools	12,736	14,105
Pupils in industrial schools	11,674	9,328
Parishes, 3,268; missions, 3,967—in all	7,235	7,615
Church edifices	6,235	7,028
Church edifices, free	4,365	4,814
Sittings in churches	1,151,999	1,221,186
Free sittings in churches	831,196	937,104
Churches consecrated (3 years)	314	294
Rectories	2,299	2,530
Church hospitals	77	72
Orphan asylums	52	57
Homes	80	84
Academic institutions	105	22
Collegiate institutions	14	17
Theological institutions	19	23
Other institutions	55	79

FINANCIAL EXHIBIT (3 YEARS).

Total contributions for all purposes	$47,005,405.73	$52,257,519.17
Endowments—		
Episcopal fund	2,885,052.28	3,499,838.30
Support of parishes	4,895,086.11	7,680,750.71
Aged and infirm clergy	971,249.88	
Widows and orphans, etc.	946,357.93	2,291,826.09
Hospitals and other institutions	12,119,090.76	17,509,085.02

THE GOSPEL OF HADES.

A Sermon Preached in St. Ann's, Dublin, on the First Sunday in Advent,

By the Rev. J. Paterson Smyth, B.D., Litt.D.,

Vicar of St. Ann's, Professor of Pastoral Theology in the University of Dublin.

"I would not have you ignorant, brethren, concerning them that are asleep" (I. Thess. iv. 13).

WE begin to-day a series of teaching on the things that shall be hereafter.

They are all Gospel. All "good news." The Gospel of Hades, the Gospel of Judgment, the Gospel of Hell, the Gospel of Heaven.

To-day we begin with the "Gospel of Hades." "The good news of the waiting life that shall be after death."

In an educated congregation, such as this, it is not necessary to combat the ignorant notions of popular Protestantism, that at death men pass into their final destiny—heaven or hell—and then (perhaps thousands of years afterwards) come back to be judged as to that final destiny. In the New Testament heaven and hell are spoken of as states *after* the judgment. The Bible never thinks of death as the important thing. In the Bible men are never exhorted to be ready for death. The important thing is *"the day"* when the Lord shall appear. Warning, reproof, exhortation, encouragement, are all directed to that great day at the end of the waiting life—the judgment at the second coming of the Son of Man.

Even our Lord Himself had to undergo the common lot of that humanity which He took on Him. Not even Christ Himself went to heaven when He died. He says, after resurrection, "I have not yet ascended unto My Father." Where, then, did His Spirit go? The whole Church throughout the world repeats every Sunday, "He was dead and buried, and descended into Hades," the life of the waiting souls. St. Peter tells us in his First Epistle, that in those three days Christ's living Spirit went and preached to the spirits in safe keeping who had been disobedient in the old world. For which cause, He says, "was the Gospel preached to them that are dead."

Which at once suggests to you the further fact that the waiting life before the judgment is not an unconscious sleep—which is an idea one sometimes hears of—but a *real, vivid, active* life into which your dear ones are gone. This sleep theory is condemned as a heresy by the early Church, and declared by our reformers to be contrary to Scripture. It is a life so vivid that our Lord's Spirit is said to have been quickened, made more alive, as He passed in. So vivid that the men of the old world could listen to His preaching. So vivid that Moses and Elias—those eager, impetuous leaders—in that wondrous life could not be held by its bonds, but broke through to stand on the mountain with Christ a thousand years after death. So vivid that Lazarus (whom our Lord describes as in Abraham's bosom) is depicted as living a full, clear, intelligent life; and Dives is suffering and thinking about his five brothers on earth. Do you want further proof? Look at our Lord and the thief on the cross. The two men had been hanging together, dying on the cross, just about to get through the veil to the world beyond. The poor thief did not know what was beyond that veil—darkness, insensibility, stupor, oblivion. The only one on earth who did know hung there beside him. And when the poor dying one turned with the words, "Lord, remember me when Thou comest into Thy Kingdom," He promptly replied, "To-day you shall be with Me." If it meant anything, it meant, "There shall be no oblivion, no unconscious sleeping. To-night, when our dead bodies lie here upon the cross, you and I shall live and know each other as the two men who hung dying together on Calvary." Ah! the wonder to him as he went in beyond the veil, as though the Lord would lead him, lest he should be afraid.

II.

One does not wonder that this is not evident to all men while the mistranslation of the word "hades" remains in the Authorized Version of the Bible. The old English word *hell*—the hole—the unseen, had not yet stiffened into the awful meaning that it has attained in our day. Even in games it was used. In the old English game of forfeits, on the village green, the "hell" is the hidden place where the girls ran away to escape being kissed. You can see it had no awful meaning necessarily connected with it. The old word only means the "unseen place." Therefore it did not seem repulsive to translate the Greek word *"Hades,"* the *Unseen,* by the English *"Hell."*

The Revised Version has put all this right. Take a few examples out of many. "His soul was not left in Hades (not hell), nor did His flesh see corruption" (Acts ii. 31). "I have the keys of death and of Hades" (Rev. i. 18). At the end of the world "Death and Hades gave up the dead" (Rev. xx. 13). In Hades (not hell) the rich man lifts up his eyes, being in torment—not in hell certainly. The Jews of our Lord's day believed in a great waiting life before the judgment. The general name for it all was "Hades." The abode of the blest and good in it was called "Paradise," and "Abraham's Bosom."

To the readers of the Revised Version, all that I have been proving is quite unnecessary. Unfortunately our conservative instincts prevent our altering the word in the Creed, which is a great loss. In repeating "He descended into hell," people miss all the glorious meaning that it had for the early Church. (1) The proof of it in our Lord's perfect manhood, since He went into Hades just like ourselves; and (2) the joy and comfort in the completion of the victory of the Cross. No longer should men think that the old world before Christ, was forgotten in the Atonement. The gifts of God had been carried by Christ into the great world of the departed.

III.

(1) The Bible, then, teaches to every careful student that there is the intermediate life beyond the grave, a vivid conscious life. (2) That all men go there when they depart this life. No man has ever yet gone to heaven. No man has ever yet gone to hell. No man has ever yet been judged. No man has ever yet been damned. Thank God for that at any rate. The Bible teaches that all who have ever left this earth are waiting yet—from King Alfred to Queen Victoria; from St. Paul to Bishop Westcott; from the poor struggler of the ancient days in the morning of history, to the poor struggler who died in Dublin last night. (3) It teaches us the faithful who have died in Christ are happy and blessed; they depart to be "with Christ," into the beautiful training school, the preparation for heaven, "The Paradise," or "Park of God," as the Jews called it. The park is not the palace, but it is the precincts of the palace. Paradise is not heaven, but it is the outer court of heaven. And they are "with Christ," though unclothed, waiting to be clothed with the body which is from heaven, growing, we doubt not, nobler and purer, progressing as they learn more of unselfish self-sacrifice; fitting themselves for the eternal life of unselfish activities that shall go on for ever in their final state.

And it teaches us those who have died outside of Christ are not happy; but at any rate they are not yet judged. They are not in hell. And who can doubt, if they are unhappy, that it is because the loving Father sees it to be best for them? Perhaps you will not care to follow me so far. That subject of their fate is too large to touch to-day, but at any rate the Bible is clear about this, that their judgment is still in the future, that God willeth not the death of a sinner, that "His mercy endureth *for ever*," that the Judge of all the earth will do right—aye, and *far more than mere right*—for every poor human soul that He has made. (4) We have no reason to doubt that character is continuous. A man is the same character when he lays down his body, and passes within the veil—the same man that he was before. That is what makes this earth-life so solemn—its making of character for that unseen life. (5) Nor need we doubt that they remember the things on earth. "Son, remember that thou in thy lifetime," says Abraham to Dives in Hades. Our Lord came back from Hades remembering all the past. The redeemed in the spirit-land praise God for redeeming them from their past sins on earth. And so we hope they can all remember us, and love us as they ever did—only infinitely more.

And now I want you to try and realize, to concentrate thought and imagination, our own relation to that world of the departed—that *wonderful, wonderful, wonderful* world, where our dear ones are gone within the veil.

Some years ago I met with a story in a sermon of Canon Liddon. The story caught on to me. An old Indian officer was telling of his battles—of the Indian Mutiny, of the most striking events in his professional career; and as he vividly described the skirmishes, and battles, and sieges, and hairbreadth escapes, his audience hung breathless in sympathy and excitement. At last he paused; and to their expressions of wonderment he quietly replied, "I expect to see something more wonderful than that." As he was over seventy, and retired from the service, his listeners looked up into his face with surprise. There was a pause, and then he said, in a solem undertone, "I mean in the first five minutes after death!"

The story caught on to me instantly. That has been for years my closest feeling. I feel it at every death bed as the soul passes through. I believe it will be my strongest feeling when my own death-hour comes—eager, intense, glad curiosity about the new strange world opening before me.

A few weeks ago, I stood by a poor old man as he was going through into the Unseen. In the early morning he was, as it were, fumbling with the veil of that silent land—wishing to get through; and we were talking together of the unutterable wonder that was only an hour or two ahead. I left him and returned to see him in a couple of hours; but I was too late, he had just got through—got through into that unutterable wonder that I was stupidly guessing about; and the poor old worn body was flung dishevelled on the bed, as one might fling an old coat, to be free for the journey. He was gone.

Just got through—and I felt with almost a gasp, that he had solved the riddle of life; that I would give anything, risk anything, for one little glimpse through; but I could not get it. I could only guess the stupendous thing that had come to him. For all the stupendous changes that have ever happened here are surely but trifles compared with that first few minutes in the marvellous life beyond, when our friends pass from us within the veil, and our hearts follow them with eager questioning—"What are they doing? What are they seeing? Are they remembering and thinking of us?"

More and more of late years I keep asking those questions at death beds. I seem to myself constantly as if trying to hold back the curtain and look through. But the *look through* is all blurred and indistinct.

Oh! how one longs and agonizes for a glimpse of them, for some communication. How one rebels at the inevitable silence. But it seems inevitable at present.

Our faculties of apprehension are not adapted to that sphere of existence. Between the material and spiritual there is a great gulf fixed. A mighty change has passed on those who are gone. They are spiritual—I am but material, and with material senses only. I suppose that was why St. Paul could not utter what he saw when in some tranced condition, that life was shown to him—"whether in the body or out of the body," he could not tell. I suppose that was why Lazarus could tell nothing of those marvellous four days in which his disembodied spirit mingled with the spirits of the departed.

"'Where wert thou, brother, those four days?'
There lives no record of reply,
Which, telling what it is to die,
Had surely added praise to praise."

I suppose it was all unintelligible to mortal ken when his spirit had come back to the body it had left. If, in a crowd of blind men, one got his sight for a moment, and then his blindness returned, what could he tell to his comrades or realize to himself? No; we cannot picture them in that hour of passing through. We can but think dimly of what we know from Scripture about them. But, without picturing, we can guess what they are doing.

And when one day you stand by your dead, and look at the calm face, and feel the intolerable pressure of the questions: Where is he? What is he doing? What is he seeing? In that solemn hour after death, believe it, your boy, your wife, your husband is experiencing the startling, wondrous revelations of the new unseen life—a real life—an unbroken continuance of the life begun on earth, where he shall be the same boy or man that he was an hour ago, with the same character, aspirations, desires; but, oh! with what a different view of all things! How clearly he recognizes God's love, God's holiness! How clearly he sees himself, his whole past life. If he ever cared for Christ and His will, how gladly, wonderingly, he is reaching out his hands to Christ! And how blessed will seem to him the beautiful discipline, the training in self-sacrifice, beautiful deeds, the vision of the coming glory of heaven in the future.

IV.

May we go a step further? Up to this we have been dealing with acknowledged facts. Is it allowable to make a venture of faith and speculate on a matter of which we cannot give definite proof? There is a beautiful old allegory of KNOWLEDGE, the strong mailed knight, tramping over the great tableland that he surveyed, and testing and making his ground sure at every step, while beside him, just above the ground, moved the white-winged angel of *Faith*.

Side by side they moved, till the path broke short off on the verge of a vast precipice. Knowledge could go no further. There was no footing for the ponderous knight; but the white-winged angel rose majestically from the ground and moved across the chasm, where her companion could not follow.

Our path has broken off; knowledge can go no further. May we speculate with faith on something we cannot prove? I am thinking of a speculation very dear to myself, about that progress of our dear ones in the presence of Christ. Will not much of that progress in the life beyond come through unselfish ministry to others? Let us see what reason there is to hope it. All the true hearts who lived here the sweet life of unselfish helpfulness, can you imagine them doing it less in the land with Christ? Think you that Christ, who, in His quickened Spirit, went down into Hades to preach to the spirits in prison, would not have helped all souls to follow His lead? Think, how else could the word of Christ be fulfilled to His Church, "Go preach the Gospel to every creature?" *Every* creature. What a mockery it would seem, as the heathen die at the rate of several thousand each week, if the Church's work did not go on in the unseen? Think if the men of ancient Tyre and Sidon would have repented at the teaching and work of Christ if the mighty works had been done in them, do you not think He has taken care since that the men of Tyre and Sidon should have their chance? If the heathen Socrates, and Plato, and Marcus Aurelius, and Epictetus would have fallen at His feet as their Master and Friend—and you know they would—do you think they have not learned to know Him by now? If the millions of those Hindoos who have died without Christ's Gospel would have accepted it, do you think it is not being taught to them now? And if possible it be, does it not give you some glimpse of the glory and delight of the Hereafter for every unselfish soul that wants to help another?

"You have preached your last sermon," said one to Frederick Denison Maurice as he was dying. "Aye," he said, "but only my last sermon in *this* life." He believed he was going through the veil to preach to men. I believe it too, though I cannot prove it for you, nay, even though there be difficulties in the way of believing it. Yet many men greater than we are believing it, impelled by the stirring of Divine impulses within.

If it be true, ah! think of it, you who are trying to forget yourselves, and live for others—think of the blessedness of your life in the waiting land. With the weak and the ignorant needing to be helped; with the little children needing to be mothered and loved; with the great heathen world who have gone within the veil never yet having heard of Christ; with the Canaanite and the Amorite cut off in their sin, and yet not come to their Day of Judgment.

Ah! what wonderful Paradise land—that wonderful Church of God in the Unseen; with its vast numbers; with its enthusiastic love; with all its grand leaders who have been trained on earth. We and they together form the great continuous Church of God. We are all one long procession; they at the head in the Unseen. What a life it is! What a work it has!

Said I not well it was a gospel of Hades, a good news of God? It will make you solemn as you feel that character passes on unchanged. That is good; but it will do more. It will take away the sting and the horror of death. It is not the pain of dying that makes that horror when I come to die. After all, men bear far more pain without flinching. It is not merely the parting for the present with those I love. We have constantly to do that when they go to other lands without breaking our hearts about it. It is not even any doubt about a future Resurrection at the second Advent. I may believe that and yet get little comfort from it. That Advent seems so far away. It may be next week; but it may be 5,000 years hence, and meantime what of my life? Sleep? Unconsciousness? Darkness? What? No wonder I should shrink from that mysterious unknown.

But teach me the ancient Scriptural doctrine of the Hades life as it appears in the Bible. Teach me that in the hour after death I shall pass into the Unseen with myself, with my full life, my feelings, my character, my individuality, and in that solemn hour death will lose its horror. Is not that a Gospel?

In the awful days of bereavement it will bring God's peace, and it will bring elevation of character. "Where your treasure is, there will your heart be also."

> "He is not dead, the child of your affection,
> But gone into that school
> Where he no longer needs your poor protection,
> And Christ Himself doth rule."

You think of your friend as serving one side of the veil, and you at the other; each in the presence of Christ. You think how he is being lovingly trained and disciplined. How all his abilities are being used in self-sacrificing deeds for others. Not in glorified selfishness in thanking God that he is safe though his brethren be lost. Ah, no! but in perfect self-sacrifice, even as his Lord. You think of him as learning to fight for righteousness—to help the weak, aye, mayhap, to go out—God's brave young knight—out into the outer darkness after someone who has missed of Christ on earth. Realize that, and your whole life must perforce grow nobler. And realize that you won't have to wait for the Resurrection or the Advent to meet him and learn all.

When your death comes, he will be waiting for you. He has been praying and watching over you. He will tell you of all that has been happening. And together in Christ's loving presence, side by side, you will work and wait, and help your brethren; and look forward to the glory of the heaven that is still in the future. Is not that a Gospel worth the preaching?

Thank God for the blessed doctrine of the Paradise life! Thank God for all His servants departed this life in His faith and fear!

LAST SUNDAY IN RICHMOND.

[By Telegraph.]

Richmond, October 21.

THE corner stone of the Whittaker memorial parish house was laid by masons on Saturday afternoon and accepted at the great outdoor service in St. John's churchyard, Sunday afternoon. A short service was held previously in the church, with an historical address by Bishop Burton of Lexington, a former rector of St. John's.

To-day (Monday) parties of deputies and of the Woman's Auxiliary go to Hampton Institute and to St. Paul's School, Lawrenceville. Special trains carried good-sized parties in each case. Some Michigan Auxiliary women are going also to St. Augustine's at Raleigh.

Richmond churches were occupied yesterday by visiting Bishops. At St. John's a bronze tablet was unveiled in memory of Alexander Whittaker, first minister of Henrico parish.

AN UNUSED POWER.

By Marie J. Bois.

IN these days of wireless telegraphy, it seems almost presumptuous for someone who is not an electrician to write of the wondrous, mysterious power encircling the earth, which, after thousands of years, man is at last learning to use. How small, how ignorant, it makes one feel; and how eagerly the mind accepts the marvellous facts! We may not *understand,* how few really do, but we *rejoice* in the discovery of that power which has existed ever since God created the earth.

Is there not a lesson for every Christian to learn in the knowledge of that power? If true of a physical phenomenon, how much truer of the spiritual world which compasses us round about!

The words of a little six-year-old fellow who, after having been told that God is everywhere, exclaimed in a wondering, awe-struck voice: "Well, then; when I throw a stone, I hit God"—show what *everywhere* meant to him. Truly, a childish view of things but far beyond many a Christian's realization of God's Presence within and without.

The knowledge of that Presence means, then, the realization of a marvellous power, hitherto undiscovered, unused. But how can we use it? Only if our heart is in touch with the heart of our Lord.

The other day while quietly at work at my desk, the light suddenly went out, someone in the next room had been trying to connect the wrong kind of lamp with the wire. The result was darkness for the whole floor and until the electrician had seen to it we had to wait in that darkness.

And I thought of how very true it all is of Christianity and of every Christian's life. A marvellous, hidden power surrounds us even as electricity envelops the earth. *The power is there!* Christ came down from heaven to reveal it to us, to give us the key to it in His Cross and in His Sacraments, and we, each and every one of us His disciples, must be *transmitters as well as receivers* of His mighty power of love. Has He not said: "He that believeth on Me, as the Scripture has said, out of his belly shall flow rivers of living water"?

Why are we not stronger in the power of His might? Why do we give such poor, intermittent light to those around us? Why do we leave them in the darkness? Let each one question himself, as before Him, searchingly and earnestly. *The Real Presence in the Sacraments means the Real Presence within us, and what should it mean in our lives?*

Helps on the

Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT—*Bible Characters. The Old Testament.*

BY THE REV. ELMER E. LOFSTROM

SAMUEL, THE PROPHET.

FOR THE TWENTY-FOURTH SUNDAY AFTER TRINITY.

Catechism: XXII. and XXIII. Outward Part, Inward Grace.
Text: Acts iii. 24. Scripture: I. Sam. xii. 1-25.

AFTER the call of Samuel he remained at his work in the Tabernacle until he had come to the full age for taking up his work as a prophet. This was probably when he was about thirty years old. There follows the call, therefore, a period of about twenty years during which the older order continued. During the first part of that period the people began to reap the result of their disobedience. That interesting story of the taking out of the Ark with them when they went to fight against the Philistines (I Sam. iv), is significant as summing up the spirit of that time. The people knew that if only God would fight for them they could easily overcome any enemies, however strong. They knew also their own weakness when fighting without His aid. But they were unwilling to fulfil the conditions required to secure that help. Those conditions were the simple ones of faithfulness and obedience to Him. Their wicked ways blinded them, however, and so they tried to secure His help by means of His formal presence. They carried the Holy Ark, from its proper place in the Tabernacle, into battle with them as they went against the Philistines. God would not be compelled to fight for them in such an arbitrary manner, and "the Ark of God was taken." The Philistines were not able to keep it, but still the Hebrews would not learn that they alone were to blame, and so the next twenty years the Ark remained neglected at Kirjath-jearim. This emphasizes the great need of reform when Samuel began his work. The faithlessness of the people was such that *the Tabernacle worship was utterly neglected* (I Sam. iv. 5, 6). When Samuel began his work, the first thing he did was to call the people together *to renew their allegiance to Jehovah* (I Sam. vii). A new era began at this time, and the Lord could once more fight for His people because they were now obedient. That is summed up concretely in Ebenezer. "The stone of help" (I Sam. vii. 12).

We are told very little of the work of Samuel. The few verses which sum it up tell us that he went about in a yearly circuit to "judge" Israel, and that he built an altar unto the Lord at Ramah, where he lived (vii. 13-17). He saw the need of leadership for the people and tried the experiment of making his sons judges to succeed him, but they were not worthy sons of their father. As a result the people asked Samuel for a king (viii. 1-5). At the same time, it seems, the king of Ammon came against them, and they wished a king to lead them in war (xii. 12).

Accordingly, in answer to this request, Samuel had summoned the people to assemble at Gilgal, before the altar of twelve stones taken from the bed of the Jordan (Josh. iv. 19). There they "made Saul king before the Lord," after his great victory over the Ammonites (xi. 15). It was just after this impressive scene, when the people stood before their first king, who had won their hearts by his bravery in battle, that the aged prophet addresses the assembly as related in the lesson.

The opening verses (1-5) sound somewhat like boasting at first reading, but they are not. The honored prophet is laying the foundation for the uttering of some vital and most important advice. His one hope and concern is that they may give heed to his words. He therefore uses every available means of impressing them with his right to speak and with the importance of what he has to say. He first asks them to bear witness to his sincerity, as judged from his past life. They answer with one voice that he has never defrauded nor deceived them.

What is the point which he makes in the speech which follows after this solemn preparation for its delivery? He proves to them from their own history, standing on that historic spot, that (1) they owed their existence as a nation to God, and (2) that they had only truly prospered when they were in obedience to Him. He further shows that when, in the afflictions which came from time to time as a result of their disobedience, they cried unto the Lord, He delivered them. *He establishes clearly the connection between their prosperity and success, and their faithfulness to God.* Back of his words is the conception that God has been their King and Leader in the past, and that when they have been true to Him He has saved them from their enemies of every kind. Now that they have a human king, the principle of success has not been changed. The king has been set over them by the Lord, and He will still be their true King. But the connection between faithfulness and success will be unchanged.

For the past he can refer to their history and prove his point thereby. From the past they might well argue for the future; but he puts the proposition still more strongly. He makes this prediction as to the future outcome of their history: *i. e.*, he tells them plainly that their success as a people and a nation depends entirely upon this one thing—*obedience and faithfulness to God.* Then he also makes a prediction requiring a miracle to come true. Clearly if the miracle comes in accordance with his prediction, it will be a certain proof that he speaks truly as to the other prediction. The miracle offered was the sending of a rain. Now in that country there is a rainy season in the winter time, and a dry season in the summer during which there is no rain at all. From the time of the "latter rain" which comes in April at the latest, there is no more rain at all until the fall rains begin towards the end of October (*cf.* George Adam Smith, *Historical Geography of the Holy Land*). This was the time of wheat harvest, which came early in June. It was the middle of the dry season. The thunderstorm and rain came as Samuel had said, and furnished the proof of the truth of all his words. At the same time it illustrated the dependence of the country upon the Lord God. In an hour He could, if he would, destroy the result of their labor for months. Take it all in all, it must have been a self-willed and stubborn man who was not convinced by what Samuel had said and done that day.

As a matter of fact such was the effect upon them, and they came to Samuel asking that he pray to God for them. Then he explained to them again that God would not change from His purpose of good. He was *trying* to bless them. He would not forsake His people; *the only danger was that the people would forsake Him.* That is, in a little different shade of light, the great central truth of the lesson.

From what has been said above and from a careful study of the passages referred to, the teacher should be prepared to bring out impressively the lesson-story and its great truth. Let him also make it a living one for his pupils by a discussion of the present message which we may hear from Samuel. Does it pay to be good? Does God really reward faithful service and obedience to Him? Are those rewards tangible and actual? Do they include this life? Would it disprove the general principle if an exception were proven as to this life? As a matter of fact, would the blessedness of anyone who is obedient to Him and still unhappy be improved by selfish actions? What is the difference between blessedness and happiness? Let some of these questions be discussed in a personal way.

In more advanced classes, let the discussion include God's choice of nations. As He chose the Hebrews of old, He has chosen *e. g.* the Christian nations of to-day to help Him in His work for the world. We are fond of thinking that the Anglo-Saxon race has been elected to a place of great responsibility in the carrying out of His work. But is that choice and election so final and unchanging that *we* must be the ones to do it or it will not be done? Was not the recent display of what can be done with a nation like our little brown brothers on the other side of the world in the realm of modern warfare after not more than fifty years of training, something of a warning also? Was not God giving a glimpse of the unused resources still in His hand? If we fail, He has other races and nations which He may—and will—call to take up His work and carry it on to completion.

There is still that same connection between obedience to God, and prosperity and blessedness as a nation.

THE SNOW is, in its measure, *the power of God* unto salvation. It is not an aggravation of winter, but a defence against it. Philosophy blends with Science to tell of its grace and goodness. . . . God sends in the snow-flakes *a guardian angel* for every grass-blade and flower seed He will keep from the frost, to protect them from frost; then to sink into their hearts and rise with them in the morning of their resurrection. If God so shape the snow-stars, can He fail finally to shape the soul? And if He giveth snow like wool to keep the shivering seed; if He so clothe the land as well as the lily—will He leave me naked?—*Collyer.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, yet reserves the right to exercise discretion as to what letters shall be published.

WHAT IS THE EXPLANATION?

To the Editor of The Living Church:

I WANT to bring to the attention of our statistical scholars a very startling statement of the Bishop of Norwich, in an address at the opening meeting of the English Church Congress held at Yarmouth. It is reported in *The Church Times* of October 14th, and is as follows:

"I have one sad and humiliating admission to make: for I am trying to speak quite dispassionately. Why is our dear Church so remarkably, so distressingly, weak outside the realm of England? Do you realize how very, very far her position is from what we should wish and expect it to be? I find from the *Free Church Year Book* for 1906, that whereas the number of communicants of our Church, outside of England, is 1,405,862, the members (or communicants) of the four bodies—Methodists, Baptists, Presbyterians, and Congregationalists—are put down as 19,238,875. You may make deductions if you please from these figures (which I observe include 'probationers' among the Methodist bodies), but anyway they are grievously disappointing, and must cause Churchmen many searchings of heart. *The remarkable numerical weakness of our communion in the United States*, which is by far the chief factor in this question, is no doubt mainly owing to the arbitrary and fatuous policy of George III. and his ministers in refusing to allow any Bishop to be sent to the American colonies."

If the above figures of the Bishop of Norwich be true, they are simply appalling. And the going back a hundred and twenty-five years to the policy of George III., in order to find the cause of our alleged weakness here in the United States, does not provide a satisfactory explanation. What is the real explanation of the humiliating situation?

Philadelphia, Oct. 14, 1907. William McGarvey.

INFORMATION WANTED.

To the Editor of The Living Church:

SOME time before 1901 the Pope wrote a letter giving his decision about certain so-called "Americanisms," in which he stated that "Since God has placed the centre and foundation of unity in the chair of Blessed Peter, she is rightly called the Roman Church; for where Peter is, there is the Church."

Can any of your readers direct me to the document containing the statement? Yours truly,

St. Paul, October 23, 1907. Ernest Dray.

THE THIRTY-NINE ATICLES.

To the Editor of The Living Church:

THE LIVING CHURCH has had much to say of late about the Articles, in view of a criticism on them made by my excellent friend, the Rev. Dr. Huntington.

Give a dog a bad name, and that is usually enough to shorten his days. The "forty stripes save one" and other flings from critics, often very ill informed about them, have served to weaken their authority. But—as even the devil is allowed an advocate—let me state the case in their defense.

No one contends that they are of the same nature as the Creeds of the Catholic Church. Let them speak for themselves: "Articles agreed upon by the Archbishops and Bishops of both Provinces, and the whole clergy in the Convocation holden at London in the year 1562; for avoiding of diversities of opinions, and for the establishing of consent touching true Religion."

This was very desirable at the time of the Reformation, and is equally desirable now.

Our legal name is Protestant Episcopal. Our claim is that we are a legitimate part of the original Society, or Catholic Church, founded by our Lord at Jerusalem, and its best representative in modern time; but, in practice, we are congregationalists. Even since our most liberal-minded Bishops have urged upon the clergy a close conformity to the rubrics of the revised Prayer Book, many parish priests follow their own individual will and "dish up" for the people such a service as their taste approves.

We want to avoid diversities of *opinion*, and the Articles aim to do this. Of course some of them deal with questions no longer of vital interest; but will my readers please observe how *few there are* of this description? At the time of the Reformation, Predestination was as prominent in the thought of the age as Evolution is now, and it, and its related subjects, are admirably treated.

Bishop Williams of Connecticut, in perhaps his ablest pamphlet, clearly shows that the 17th Article has no Calvinism in it.

It is difficult to give much weight to Newman's tract No. 90, written just before his perversion to a corrupt Communion, though Pusey and Keble, under the glamor of his genius, and the devotion of long friendship, defended it. Two writers of great note have given their opinion of Newman's intellectual status. The learned and devout Rev. George Stanley Faber writes:

"With the very best intentions, with unquestionable sincerity, with a character like that of the knightly Bayard—*sans peur et sans reproché*—Mr. Newman strikes me as laboring under the misfortune of possessing a very subtle and restless mind—a mind which cannot be easy without making in the simplest matters, endless distinctions, clear perhaps, by some incomprehensible intellectual process to *itself*, but dark and perplexed and hopelessly unintelligible to all other persons."

While another man of keen intellect, Julius Charles Hare, wrote of Newman after his perversion:

"When we reflect how he has gone on, year after year, sharpening the edge of his already over-keen understanding, casting one truth after another into his logical crucible and persuading himself that he had dissolved it into atoms, and then exhibiting a like infirmity in compounding the semblance of truth out of fictions—when we call to mind how in this way he appeared to be gradually losing the faculty of distinguishing between truth and falsehood, and the belief in the existence of any power for discerning truth, nay, as it seemed at times, in the existence of any positive truth to be discerned—and how, taking refuge from the encroachments of a universal skepticism, he has at length bowed his neck under a yoke which a man gifted with such fine qualities of mind and character could hardly assume, until he had put out the eyes of his heart, and of his conscience, as well as of his understanding, it is not in scorn or triumph, but in deep sadness and awe that we repeat, "Who is this that darkeneth counsel by words without knowledge?'"

With all his gifts and graces, Newman is responsible for a school of hair-splitting and quibbling, new, up to his time, in the Anglican communion.

The clearest-headed man I have ever been brought in contact with in the course of aa long life was the late Bishop John Williams of Connecticut. He was also eminently learned. Let us hear what he says of the Articles. He edited a new edition of Bishop Browne on the Articles:

"There never was a time perhaps, when these Articles were more necessary to the preservation of the truth than the present. The expression in the Preface is quite as applicable now as when first written: 'Articles for the avoiding of diversities of opinion, and for the establishing of consent touching true religion,' objects at all times important, but never more so than now. There is all the care in the wording of the Articles that their importance demands. The more they are studied the more clearly this appears. That they are faultless in this regard no one can claim. But that is a shallow criticism which speaks of them in general as unsystematic, inaccurate, or ambiguous."

In addition to my proper professorship, I taught *Browne on the Articles* to the junior class at the Berkeley Divinity School for seventeen years, comparing all the other commentaries—Burnett, Hardwick, Bishop Forbes, Jelf, etc., etc.—and I quite agree with Bishop Williams. The truth is, few know the Articles thoroughly, and I doubt very much whether many that sneer at them have even read the text critically and carefully. In proof of so sweeping a statement let me cite the fact that a distinguished professor of another divinity school who found fault with Berkeley for making *Pearson on the Creed* a textbook, had never himself read Pearson, and knew nothing of his great learning and close reasoning—even if some of his illustrations have been rendered obsolete by advances in science.

I have not seen Tract 91, but was glad to note the statement that its author says he does not reject any of the Articles; for Canon 5 of 1604 of the Church of England reads:

"Whosoever shall hereafter affirm that any of the Thirty-Nine Articles, agreed upon by the Archbishops and Bishops of both provinces, and the whole clergy in the Convocation holden at London in the year of our Lord God 1562 for the avoiding of diversities of opinions and for the establishing of consent touching true religion, are in any part superstitious and erroneous, or such as he may not

with a good conscience subscribe unto; let him be excommunicated *ipso facto*, and not restored, but only by the Archbishop after his repentance and public revocation of such his wicked errors."

No doubt this canon has no legal force in the American Church, and probably none in England. But it is perfectly good evidence to show how the Church of England valued the Articles in its best days, when it represented four-fifths of the people of the kingdom; just as our own canons passed by the General Convention at this time set forth the deliberate views of the American Church, as against any individual objector whatsoever.

I am glad to note the conservative position of the author of Tract 91, and to free him from the least shadow of an *ipso facto* excommunication. W. ALLEN JOHNSON.

Littleton, Colo., September 25, 1907.

WORK AMONG COLORED PEOPLE.

To the Editor of The Living Church:

I AM very busy, indeed, but I must take the time to say a word or so in reply to two communications in your issue of October 12th on the "Work Among the Colored People."

(1) The absence of racial "friction" to any very great extent, in the Roman communion, with respect to the colored work, is accounted for in the fact that that communion has no representative assemblies such as we have; convocations and conventions.

(2) If your correspondent from Arizona will investigate conditions in such places as New York, Philadelphia, Baltimore, Washington, Richmond, and other cities where there are both Roman Catholic and Episcopal congregations of colored people, he will be satisfied and convinced that the Roman Church not only has no advantage over our Church in reaching the colored people, but that the civic and general influence for good exhibited upon the colored community by our colored communicants is out of all proportion to that exhibited by the colored members of other communions. In this respect we have no occasion to be ashamed of our showing.

Baltimore, Md., October 19, 1907. GEORGE F. BRAGG, JR.

SOCIETY FOR HOME STUDY OF HOLY SCRIPTURE.

To the Editor of The Living Church:

APROPOS of recent letters published in THE LIVING CHURCH referring to the "Society for the Home Study of Holy Scripture and Church History," may I, one of its graduates, offer an appreciation?

The knowledge gained is invaluable.

Personal opinion founded on crude learning yields obedience to the scholarship of Christendom. We of the Anglo-Catholic communion can learn why the watchword of England's Church became "Scripture and the Primitive Fathers." Why the word "restoration" is of deeper meaning than "reformation." Why we are Catholic rather than Protestant. We are fired with zeal to learn our Church from Genesis to Revelation, from the Apostolic Fathers to now.

All honor be to Miss Smiley who instituted the privilege of the S. H. S. H. S., with generous recognition of the work of Bishop Satterlee in the office of President of the society.

MARY RAYMOND BROWN.

Oak Park, Ill., October 23, 1907.

CHURCH LITERATURE FOR JAPAN.

To the Editor of The Living Church:

I SHOULD like to thank you for your note on the Japan Church Literature Fund in your issue of July 27th. In days when the power of books is generally recognized, it is strange that among a literary people like the Japanese, the printing press has not been more used by the missions of the Anglican communion. Our clergy, catechists, and laymen are readers, but for their theological study must depend largely upon the publications of the various Protestant bodies. There are hardly a score of good books we can put into their hands. The theology of the future will depend to a great extent upon the type of literature disseminated now. Are we of the Church, with our vast storehouse of magnificent books, coldly to refrain from sharing with Japan our treasures of learning, scholarship, and piety? There are men well qualified for the work of translation and the only requisite is money. The time will, no doubt, come when Japanese Churchmen will produce books of their own and when the publishing of Church literature will become a paying business, but for some years it will be our duty to create a taste for such books, and to do so we must be prepared to make a large expenditure. It will be a strategic move in our missionary campaign and in the end will fully repay us, not perhaps in cash, but in the joy of knowing that multitudes in the isles beyond the sea are learning to love the faith which we revere.

The undersigned will be glad to receive subscriptions for the Japan Church Literature Fund and to furnish further information if desired. An annual financial statement will be sent to all subscribers. The fact that Bishop McKim (American) and Bishop Foss (English) and two prominent Japanese priests are a committee to pass all publications, is a guarantee that trustworthy and useful books will be issued.

Matsumoto, Japan, Yours truly,
October 2, 1907. (Rev.) EGERTON RYERSON.

ENGLISHMEN IN THE PAPACY.

To the Editor of The Living Church:

IT has generally been supposed that Adrian IV. (Nicholas Breakspear) was the only Englishman to Sit in St. Peter's chair; but it now seems highly probable that Urban IV., who ruled from 1261 to 1264, if not born in England, was at least of English extraction.

This Pope, according to researches made by a friend of mine, the Vicomte de Poli, was a dignitary of the Church of Troyes, but his origin has always been a matter of dispute. The Vicomte's exhaustive work makes him out a son of the cadet branch of the Seigneurs de Corpolay, who, being companions of William the Conqueror, bore the surname of *Anglois*: Anglicans, or English.

The blessed Urban V. (1362-1370) has been claimed as English on like grounds. Bury and Boston, early authorities, affirm that this Pope's father was an Englishman, but that he himself was born in France. Blessed Urban would thus be the son of William Grisant, a celebrated physician and student of Merton College, Oxford. The first Cardinal of his creation was Griswold of Grisant, who was Dean of York, and who died at Avignon on April 16th, 1387. (I hope to be able, very soon, to verify these statements by historical documents).

Mother Raphael Drane, O.S.D., in her *Three Chancellors*, gives some interesting information concerning the successor of Blessed Urban. This man was Peter Rogers, Cardinal-deacon of Santa Maria Nova, and Archdeacon of Canterbury, who on his elevation to the Papacy, assumed the name Gregory XI., and was enthroned at Avignon, on the feast of St. Thomas of Canterbury, 1370. He had resided for several years in England, and was an intimate friend of William of Wykeham, Bishop of Winchester, and founder of New College. The first act of the new pontiff was to send a splendid embassy to his old friend announcing his election.

Was Peter Rogers an Englishman? I am inclined to think he was.

Can any of your readers supply me with further details concerning the above-mentioned Popes? SCANNELL O'NEILL.

St. Luke's Day, 1907.

LIMITATIONS OF GENERAL CONVENTION.

To the Editor of The Living Church:

IN the Bible, which is the inspired word of God, I find that God commissioned the Apostles and their Successors in Office to legislate for His Church.

Will you kindly tell me what authority is given in the undivided Church for General Conventions such as we have? Again, will you please tell us briefly what practical good has come to the Church of God from the last Convention, and what practical good failed of realization by reason of nonconcurrence of the two legislative bodies?

Is there any way of getting rid of the House of Deputies and of leaving legislation entirely to the Bishops?

I have followed the deliberations of many General Conventions, and it seems to me we have a muzzled Apostolate, an Episcopate whose mouths are closed and whose hands are tied.

The most important matter before the Church is the change of name of the Church, and this for no party reason, but simply because the present title is misleading, does not fully set forth

the truth, and because it keeps many from identifying themselves with the Church.

The Bishops did all they could in the last convention to pave the way to this change by eliminating the title from the Prayer Book, but the laity simply would not let the Apostles secure this needed reform.

This was also the case with one or two other very necessary improvements in our ecclesiastical system.

The fact is, the Apostles in the Protestant Episcopal Church are tied to the apron strings of a largely uninstructed laity, and this uninformed, but, doubtless, well meaning, laity simply crush the best efforts of the Apostles to bring to pass needed improvements.

The laity should be given ample sphere for the use of their minds along financial lines, but the legislation for the Church in other matters should be confined to the Apostolic College as designed by the Lord.

Until we get back to the method set up by the Lord we are going to have a muzzled Apostolate. Sincerely yours,

New Orleans, Oct. 23, 1907. Henry P. Reunch.

THE BISHOP OF LONDON IN BOSTON.

To the Editor of The Living Church:

HAD the Bishop of London taken a holiday from his arduous labors when his function at Richmond was fulfilled, it would have been most natural and proper. But since he was willing to continue to spend or to be spent, he made singular choice, or singular choice was made for him, when he came to Boston, at least.

In consideration of the Bishop's character and career, the obvious alternative, it might have been supposed, was some missionary work or something to strengthen the brethren here. At Harvard, under a President who jeers at creeds and liturgies, there is, to be sure, very ample opportunity for missionary work, but the Bishop appeared there as an "exhibit" on a secular platform and delivered no "message" at all, but only a talk on athletics, sociology, and the like. He also said a few words at the chapel of the Cambridge Episcopal Theological School (so-called, though schismatically separated from diocesan authority), but these words were not the missionary words needed there.

The Bishop passed over the youth of St. Mark's and of Groton as well as Trinity College, and, though great efforts were made to get him to meet the clergy and the Church people at a noon-day service at St. Paul's or Trinity—busy laymen offering to make all the necessary preparations—the Bishop or those in charge of his movements had nothing to say about it.

On the whole, the faithful here have reason to bear a somewhat similar grudge against the Bishop of London with that entertained by their ancestors towards his predecessors in the See. Erving Winslow.

Boston, October 19, 1907.

TEMPORARY MEMBERSHIP IN LONDON CLUB.

To the Editor of The Living Church:

WILL you be so kind as to allow me to intimate to the readers of your paper that the committee of the Westminster Club will admit American Bishops, clergy, and other Churchmen visiting England to temporary membership of this (Church) Club without entrance fee on the following terms:

For one year on payment of a subscription of £3|3.

For six months on payment of a subscription of £2|2.

Early application is desired, as the accommodation is limited. Yours faithfully,

Westminster Club, C. E. Kennedy,

3 Whitehall Court, S. W. *Secretary.*

London, October 18, 1907.

RESOLUTIONS OF GENERAL CONVENTION CONCERNING THE PHILIPPINES.

To the Editor of The Living Church:

EVEN those who deplored the establishment of an episcopate of our Church in the jurisdiction of the Philippine Islands must acknowledge the zealous devotion of Dr. Brent, as it was felt and acknowledged by all his hearers at Richmond after his stirring appeal for "justice" to their inhabitants. Nevertheless, it is not usual for a body like the General Convention to be carried off its feet by inconsiderate emotion, however strong. It must not be forgotten, as the Convention forgot, that Dr. Brent has taken in the Philippine Islands, beyond his spiritual attitude, a distinctly political position. Born and educated a British subject, he is a believer in the Colonial system and in the trusteeship of the civilized races for the "weaker peoples."

The resolution which was passed by the General Convention in its practical bearings, as our good Bishops and devout laymen failed to appreciate, absolutely contradicts itself. The resolution declared that the General Convention recognizes the impropriety of interference in matters of political import or mere questions of legislative or administrative policy, yet it virtually committeed the Convention to interference with a matter essentially political and clearly involving administrative policy.

Of course there is scarcely any political measure that has not some moral quality in the eyes of its friends or of its opponents. There is certainly quite an important moral element, according to the opinion of many of the wisest and best men in the United States, involved in the despotic government of the Philippine Islands by the United States, without representation and without any hope of their becoming an integral part of our system. Perhaps the moral side of this course, indeed, is quite as important as its political aspect and quite as much so as the moral side of the tariff issue, which the members of the General Convention, under the influence of Dr. Brent's impassioned eloquence, were induced to treat as a purely moral question.

The truth of the case is this—and it is recognized by very many intelligent Filipinos who look for their countrymen's independence; that, in spite of their present sufferings from the discriminating tariff, they are willing to bear with it for the time being, since, if the tariff were removed and a way opened for the exploitation of the Islands by American trusts and combinations, the chances for Philippine independence would become very faint and remote.

So those who are at once the most sincere friends of the Filipinos, and the most loyal citizens of the United States, desire and hope that no alteration of the tariff may be made, unless accompanied by a definite promise of proximate independence to the Archipelago.

As a matter of fact, the General Convention has been led, practically, to take sides in one of the most vital political questions that has ever been discussed in the United States and has, as it were, answered in the affirmative the vexed and very doubtful question: Should the Republic possess and rule unassimilable peoples?

It is a great misfortune. Erving Winslow.

THE LEGAL RANK OF BISHOPS IN ENGLAND.

Bishops rank in the peerage between viscounts and barons, but three take precedence of the rest in the following order—London, Durham, and Winchester. This position in the peerage was assigned them in the reign of Henry VIII. Before the Norman Conquest the Bishops were always summoned to give counsel to the King in the Witan, together with the Ealdormen and other chief persons of the kingdom. Afterwards, in the Great Council of the Realm, they occupied the same place, like the judges and councilors. Their position, however, underwent a gradual modification. William the Conqueror had converted their lands into baronies, and thus required from them attendance at court and military service. Consequently, as by degrees all the greater land owners were summoned to Parliament by virtue of their baronial tenure, the Bishops came to be summoned in like manner as "barones," still, however, retaining much of their earlier character as "sapientes," or Spiritual Lords of Parliament. On the other hand, although the Bishops have now ceased to hold their ancient baronies, most of them still sit in the House of Lords (the Bishop of London always). A Bishop's mitre is a high cleft cap, generally of linen, stiffened with embroidery and jewels (that of the Bishop of London is of ivory), encircled at the base with a jeweled golden fillet, and having two fringed pendants hanging below from within. The crosier, the symbol of a shepherd and terminating in a crook, is still borne upon occasions by diocesan Bishops. He should be addressed as "My Lord" or "Your Lordship," and formally "The Right Reverend Father in God, Arthur, by Divine Permission Lord Bishop of London," while the wife of the Bishop of London would have no title, and merely ranks as a commoner.—Richmond (Va.) *Times-Dispatch.*

Take your weakness and pain and weariness as fresh opportunities for sacrifice; if they withdraw you from things outward, let them lead you into the life of prayer; and so you will feel at each step that all the deaths of your daily life are being converted into means of life for others.—*Dr. J. R. Illingworth.*

LITERARY

NEW TESTAMENT CRITICISM.

A Critical and Exegetical Commentary on the Gospel According to St. Matthew. By the Rev. W. C. Allen, M.A. The International Critical Commentary. New York: Charles Scribner's Sons.

The Human Element in the Gospels. A Commentary on the Synoptic Narrative. By George Salmon, D.D., late Provost of Trinity College, Dublin. New York: E. P. Dutton & Co.

Two noteworthy books have lately been placed in the hands of students of the New Testament. First of these in point of value must be named the long-looked for commentary on St. Matthew by W. C. Allen, of Oxford, which forms a part of the series known as the International Critical. Expectation will not be disappointed, though the method and plan of the new volume are "critical" beyond those of the others which bear this title, and have produced a work which ignores many of the topics ordinarily discussed at length, to plunge deeply into the questions of source, relation, and authority, which lie behind all else. The "Synoptic Problem" is the main theme. Starting from "the one solid result of modern criticism, viz., the priority of the Second to other Synoptic Gospels," the author compares and contrasts St. Matthew and St. Luke in great detail, and endeavors to analyze the former into its elements. In common with the greater number of present-day critics, he regards our First Gospel as based upon the Second, in combination with the "Logia," a collection of sayings, discourses, and parables. To these he would add one or more sources, probably written, used by both Matthew and Luke; certain "Palestinian traditions"—among which he would include the Birth-Narrative and the story of the Wise Men, as well as such sayings as "I was not sent save to the lost sheep of the house of Israel"; and a collection of Old Testament prophecies, probably used as proof-texts; all connected and supplemented by editorial notes. In these views he is not, of course, alone, but this volume is distinguished by the careful thoroughness with which the text is examined, the sane sobriety of criticism, and the elaborate working-out of every hypothesis. If assumptions are made, they are tested and proved in detail.

One naturally turns to the discussions of "burning questions," and in particular to that of the Virgin Birth. The author, calmly and judiciously, examines various objections, and arrives at the following conclusions: "There is nothing in the narrative itself which forbids our supposing that it formed one of a series of traditions preserved in the Christian Church in Palestine in the middle of the first century A. D., and there is nothing in the narrative, except a supposed impossibility of the central fact recorded, which prevents our supposing that this particular tradition originated with the family concerned in it." Here, of course, he lays his finger on the real reason for the objections to the Virgin Birth—a theological, or rather a philosophical pre-supposition. On the other hand, as Dr. Adeney has recently pointed out, in his excellent little pamphlet on the Virgin Birth and the Divinity of Christ, it is the acceptance of the truth of the Incarnation which makes easy belief in the superhuman Birth.

Any short review must fail to do justice to the merits of Mr. Allen's book. It may suffice to say that, while no sermon-maker can turn to this commentary for "helps," and while exegesis, in the proper sense of the word, receives scant attention, we have here, on the other hand, a work of the greatest possible value, and one which hereafter no real student of the New Testament can afford to neglect.

We may couple the posthumous work of Professor Salmon, *The Human Element in the Gospels*, with that just reviewed. For the somewhat ambiguous title refers to the human agency through which our Gospels have assumed their present shape. Dr. Salmon has here given us that study of sources and of the Synoptic Problem which he partially promised long ago in a note to the eighth edition of his *Introduction*. Unfortunately the volume failed to receive its finishing touches before his death, and we have here hardly more than a bundle of lecture-notes, dealing with scattered passages, and leaving the author's views and main theory to be gathered by the reader for himself. The preface, in which Dr. Salmon speaks pathetically of the characteristics of old men's work, and with a touching humility leaves others to judge concerning the value of the publication, shows a consciousness of the incompleteness of presentation.

The editor, however, has done well in giving these lectures to the world, and so allowing students to see the later views of the great scholar on critical questions of vital interest. He expresses his belief "to which the whole study of the Synoptic Gospels has led" him, in "the superior value of St. Mark's Gospel." He inclines to accept as true the old tradition that St. Matthew was the author of an Aramaic Gospel now lost, but declares "the Gospel history had passed out of the Aramaic into a definite Greek form before any of the existing Gospels had been written." This he would regard as a common source, drawn on by all our evangelists. He thinks St. Luke must have derived his knowledge from "the public recital of the history in the Church of Antioch, of which all the evidence leads" Dr. Salmon "to regard him as a member."

Important passages occurring in two or more of the Gospels are compared, analyzed, and discussed. On the "Law of Divorce" he agrees with several recent critics in declaring "St. Mark's version, which appeared to disallow divorce without exception, is more likely to represent the common source than St. Matthew's, which excepts the case of the rebellious wife. For it is much easier to account for St. Matthew's insertion of the words than for St. Mark's omission of them, if they had been in his original." He adds, however: "We are not so much concerned with the words of our Lord, as with the meaning which he desired to convey. And to that meaning we could not have a better guide than the earliest commentator, St. Matthew, who has sufficiently indicated how he understood it, and who has been recognized by the Church for centuries as an authorized interpreter of our Lord's meaning."

It is quite probable that the fears of the editor, and of the author, too, will be realized, and some who value his learned *Introduction* will be surprised and uneasy at the freedom he shows in the critical handling of the sacred text. Truth, however, is never harmed, but rather guarded, by reverent fearlessness. There is more cause for wonder and grief in the last estimate placed on the historical reality of St. John's Gospel.

CHAS. C. EDMUNDS.

Gospel Development. A Study of the Origin and Growth of the Four Gospels by Mutual Comparison. By the Rev. Caleb T. Ward, M.A. Brooklyn: Synoptic Publication Co.

The first part of this book is an interesting harmony of the Gospels—one of the many attempts which have been made since the day of Tatien's *Diatesseron* to form a connected and consecutive history out of the narratives of the Evangelists. The author proceeds in a new way. Taking St. Mark as the initial Gospel, he divides this up into sections, each relating to some one event, and then combines with each of these sections everything relating to the same event in the other Gospels. The parts of St. Matthew and St. Luke which remain, after the rest has been harmonized, are brought into agreement with each other as far as possible, and finally the greater part of St. John is placed by itself as being incapable, for the most part, of being brought into line with the Synoptic Gospels. It is interesting to see how large a part of the Synoptic Gospels can be grouped with St. Mark into a connected and consecutive history.

But when the writer proceeds, in the second part of his book, to draw his own conclusions about the way in which the Gospel history was developed, simply from this comparison of the text of the narratives themselves, the result seems less satisfactory. He has set for himself a large task in trying to show, quite apart from anything that has ever been written on the subject, how the Gospels were originally constructed, how far the four Evangelists were indebted to each other for their material, wherein they relied on some common source of information, how much resulted from independent research, and what was probably due to the efforts of preceding editors or revisers.

Is it wise to ignore the witness of the early Church in some of these regards? The writer would have modified some of his destructive conclusions if he had allowed the Apostolic fathers, for example, to bear testimony to what they saw and heard in the matter, living, as they did, so near to the time of the Evangelists themselves.

BIOGRAPHY.

Leaders of the Church—1800-1900. A series of Biographies published by A. R. Mowbray, Oxford. 1. *Dr. Pusey.* By George W. E. Russell. 2. *Frederick Denison Maurice.* By C. F. G. Masterman.

It is a pleasure to notice two books which call only for commendation. Both Dr. Pusey and Mr. Maurice are among those who are in danger of being "buried in their biographies." Comparatively few even of those who know their respective shares in the development of the Church of England will read the four large volumes of Pusey's official biography or the two volumes of Maurice's memoirs by his son. Short biographies of both were needed, and the little volumes of the Mowbray series admirably meet the need. Both give the substance of the larger works and on several points contribute additional information.

Mr. George Russell, whose happy gift of brief characterization has been illustrated in his numerous sketches, has given a clear and vivid account of Dr. Pusey's life and a judicial estimate of his character and place in history. Dr. Pusey had obvious limitations of practical judgment, but these ought never to obscure his greatness as a champion of Catholic theology and as spiritual father of two generations of Anglicans. The new biography will prove a useful means of perpetuating his memory and influence.

Professor Maurice is a fascinating, though somewhat puzzling, character, who is little understood even by those who make frequent use of his name. Mr. Masterman's study is most helpful. He gives a good summary of Maurice's work as a philosopher, teacher, and pioneer of Christian Socialism, and a good analysis of his character and Churchmanship. The latter is not easy to classify. Maurice himself did not wish to be ranked as a "Broad Churchman." He

was "a dogmatist to the backbone, who repudiated all vague and watery creeds." "To him the Creeds are of vital significance; the Eucharist the guarantee of a Real Presence; the ministry endowed with a real power, binding and loosing; the Prayer Book and Thirty-nine Articles far nearer the truth of things than the thin and troubled speculation of the nineteenth century." Yet he was the special prophet of the positive principles of the strongest Broad Church teaching, and is rightly regarded as a representative of the liberal school in Catholicism. There are two sayings of his which, perhaps, give the clue to the secret of his special influence. "More than at any other time," he once remarked, "we must begin everything with God." And again, in trying to analyze his own life, he wrote: "The desire for unity has haunted me all my days."

F. J. Kinsman.

SOME RECENT PAMPHLETS.

There are continually received a considerable number of pamphlets, many of them elaborate, frequently of much more than passing interest, such as ought not to be passed aside without remark. From the English Benedictine Abbey, Isle of Caldey, South Wales, comes a handsomely made pamphlet entitled *The Benedictines of Caldey Island*. This is the community formerly known as the Painesthorpe Community, and the pamphlet gives the various steps taken in its foundation. These date from 1892, when Father Aelred was received as an oblate of St. Benedict, and the story of the growth of the Community from that time to the present day is most interesting. It will be remembered that at the request of the Archbishop of York, Father Aelred was ordained by the Bishop of Fond du Lac at his see city in 1904, and met many American Churchmen at that time. That there must be a place for the Religious life in this communion is now so generally recognized that there is no longer, in this country at any rate, the opposition that was formerly met with. The difficulty to-day is, indeed, not inactive opposition but in the decline in religious fervor that is even more serious an obstacle. To what extent the revival of the Religious life can be popularized among Anglicans is even yet a question, but there is no longer a question as to the usefulness of the orders now established among us. Many will be interested in this account of the Benedictines. It may be obtained from The Secretary, The Abbey, Isle of Caldey, Tenby, S. Wales, at 30 cents postpaid.

A thoughtful paper by the Rev. Burnett Theo. Stafford (reprinted from the *Bibliotheca Sacra*, April 1907) is entitled *Dogma and Life* and is published with the commendation of the Bishop of Central New York. It is a defense of the Gospel of the Incarnation and a plain presentation of the subject. Two sermons by the Rev. Henry Martyn Saville, rector of St. Mark's Church, Dorchester, Mass., relate somewhat of the history of that parish and of the ideals of worship therein prevailing; being something of a report of his useful work among the people of that parish.

The charge by Bishop Brent delivered shortly before he left the Philippine Islands for the home land is entitled *The Mind of Christ in the Church of the Living God* and is published in Manila. He discriminates between "the magnanimous mind" which he tries to show in his work, and "the mind of militant dogmatism." Both show vigorous conviction, but the one is "steeped in humility" and the other in the "authority of arrogance." With this mind the Bishop considers a number of important issues which he feels to require the expression of his judgment. He believes that reservation of the Blessed Sacrament should be permitted but that the office known as "Benediction with the Sacrament" must be forbidden. He discusses the more theoretical subjects and then comes to that of "Our Responsibility to Other Christian Churches." Under this head he expresses regret that ministers of other religious bodies are estopped from preaching in our churches.

There is a pamphlet, *The Ministry as a Profession*, consisting of three addresses delivered before the Divinity Club of the Harvard Divinity School, by the Rev. George A. Gordon, D.D., pastor of the Old South Church, Boston; Rt. Rev. William Lawrence, D.D., Bishop of Massachusetts; and Charles William Eliot, LL.D., President of Harvard University; and published by the Divinity School of Harvard University, in which some good things are said. Bishop Lawrence writes with his usual brilliancy.

A useful pamphlet for general circulation is *Laws for the Laity*, by Rev. David C. Huntington, A.M., which consists of a reprint of such of the canons as bear on the laity with an explanation of them. The explanations are generally excellent (Price, 10 cents). From the rector of St. Mary's Church, Springfield Centre, N. Y., the Rev. John Alleyne Howell, comes a pamphlet entitled *Confirmation, or The Laying on of Hands*. From the same parish, an address by a newly confirmed person, Mr. James Merton Roney, on *The Views of a New Man on an Old Church*, shows the line of thought that has led one man into the Church and might easily lead other thinking men to the same goal if it could have more general circulation. Another tract by a layman is *Why We Organized a Mission of the Episcopal Church in Hollidaysburg*, an apology for the Church written by a lawyer and likely to appeal to lay people.

Work among the Jews is treated in a pamphlet, *The Church and the Jew*, by Bernard Gruenstein, with an introduction by the Rev. William Porcher DuBose, S.T.D., D.C.L. The author is a Hebrew who has been a Christian for some years and is in position to speak concerning work among people of his race. He believes that a reason why so little result is shown is that very little effort is made to spread Christianity among the Jews. Another pamphlet dealing with the other racial question of the Negroes and the Church is written by Edgar Gardner Murphy, entitled *The Church and the Negro Episcopate*. It is said to be "a letter in response to a request from a member of the House of Bishops."

A pamphlet relating to practical methods of work among boys is *The Boys' Round Table*, by William Byron Forbush, Ph.D., author of *The Boy Problem, The Boys' Life of Christ, The Broadening Path*, etc. (Published by Frank Lincoln Masseck. Potsdam, N. Y. Price, 25 cents postpaid). It describes the Knights of King Arthur, and though not written from the standpoint of a Churchman, will be of much assistance to those engaged in work among boys.

Messrs. A. R. Mowbray & Co., Ltd., London, are publishing a series termed "The Churchman's Penny Library," of which the following are first issued: 1. *Our Church, What It Teaches and Offers Us*, by the Rev. W. C. E. Newbolt, M.A., Canon and Chancellor of S. Paul's Cathedral. 2. *Selections from the "Imitation of Christ,"* by Thomas a Kempis. 3. *Along the Road*, a Book of Verse for Common Days, compiled by G. M. Ireland Blackburne. 4. *The Prayer Book: What It is and How We Should Use It*, by the Rev. Percy Dearmer, M.A. 5. *Churchman's Handy Dictionary*. 6. *Robert Dolling: Mission Priest*, a Biographical Sketch, by Alan Hascombe. These would cost somewhat more than the price mentioned when imported for use in this country, but could probably be obtained for five cents each and would be most useful in places; especially the dictionary, which gives concise definitions of Church terms. (Imported by Thomas Whittaker, Inc.) The Church Missions Publishing Company issues a series of missionary leaflets, ten in number, consisting of charts depicting various historical scenes, each collection being gathered into a manilla envelope. The first of these treats of the missions that converted the British peoples, and the others are devoted to American missions. They strike us as eminently useful for Church history classes.

Sunday school workers will thank the Rev. Dr. William Walter Smith and the Sunday School Commission of New York for the publication of *The Sunday School Problem Solved*, being a handbook of the best Sunday school supplies. Pretty nearly everything intended for Sunday school use is chronicled in this handbook, and though some may feel that an undue distinction is drawn between the text books on what is known as the Source Method and those of other styles, and that the author's condemnation of the latter is not altogether justified, yet the handbook shows so nearly everything that can be used for Sunday school work that any slight defects are easily forgiven. Another publication for Sunday schools is a chart of the Christian year with a key to it, issued by Deaconess Mary T. Patterson and published by Powers & Stein, 185 6th Avenue, New York. The Young Churchman Company has issued for Sunday schools a new text book, *The Church and the Bible*, containing the course of instruction set forth by the Sunday School Commission of the diocese of Indianapolis and later endorsed by a similar commission of the diocese of Vermont. The same company has also issued new text books in the series of the New York Sunday School Commission, *Epistles of the New Testament*, part I. (10 cents), to which there is also a *Teachers' Notes* (price, 25 cents). The *Teachers' Notes on the History of the Old Testament*, part I., has similarly been issued (price, 25 cents). Not of that series, but also according to the Source method, is an excellent text book for children of Confirmation age, *The Ways and Teachings of the Church*. (The Young Churchman Co., 10 cents).

A quadruple card containing prayers in large type, the form about 12mo, is issued by the Rev. Edward W. Babcock, rector of the Church of the Holy Cross, Troy, N. Y., for the use of sick people, who may be unable to hold up a Prayer Book, but can use this card folder, either in their own hands or by standing it before them on a table. It is well described by the author as the "personal adaptation of the Church's 'Order for the Visitation of the Sick.'"

From the American Humane Association is received in leaflet form the reprint of an article that appeared in The Living Church during the early summer entitled *The Attitude of Churchmen Towards Kindness to Animals* and written by Sydney Richmond Taber. The Association gives its endorsement to the paper and states that copies of the leaflet may be obtained from its office in Albany, N. Y.

Under the auspices of The Public Lecture Bureau of the National Civic Federation is published a pamphlet entitled *Socialism*, by W. H. Mallock, M.A., of England, consisting of a series of lectures delivered at Columbia University, Harvard University, Johns Hopkins University, University of Pennsylvania, and University of Chicago. The views expressed in the pamphlet are those which have been presented in other form by the same author, and which, while not constituting the partisan socialism of certain writers, yet propound a solution for social evils that is adequately described by the term socialism, though in the author's judgment brought within the realm of practical affairs.

Each year there is issued a useful *Kalendar of Hymns Ancient and Modern*, with suggestions of hymns from that collection suitable for every day, together with the English table of lessons. [Oxford University Press, 2*d*.]

THE WAY OF LYING.

By Eugenia Blain.

"COME to the rescue, Curtis; here's Professor Winslow saying all manner of evil against us; we're defending ourselves as well as we're able, with our feeble weapons, but we want a good, strong champion."

"With a good, big stick," murmured a foolish maiden, below her breath.

"If I may be permitted to mention it, Mrs. Armes, your words at this particular moment are direct evidence of the truth of my contention. I assure you, I never intended to say—"

"What your words implied? A case of mental reservations, I suppose, what has been styled Jesuitical casuistry. Any way, it's nice to know you think better of us than we feared."

"You've got yourself in trouble, Professor. You'll have to retract if you want to be forgiven. What have you been saying to offend these ladies? May I assume the position of referee?"

Judge Armes appealed with due gravity to the group of women gathered in the twilight about the chair of a learned Professor on the verandah of a mountain resort, before seating himself on the outer verge of the circle.

"The Judge will be sure to agree with the Professor, and instead of having a defender, we'll have another foe," pleaded a reproachful feminine voice.

"I engage to be strictly neutral."

"*Armed* neutrality," queried the same fatuous maiden, in a whisper.

"What is the nature of these disparaging remarks you've been making, Professor?" demanded the Judge, with becoming severity.

"What I said was simply this"; the Professor's tone conveyed a scarcely perceptible note of defiance. "Women are imaginative and also emotional. In the excitement of conversation, they are apt to lose sight of facts, without in the smallest degree intending it; the vividness of their fancy supplies highly colored details, and the result is that they are deficient in accuracy."

"I see; they embellish their narratives in order to make them effective. Well, to be perfectly honest, I doubt very much if a conviction for libel could be secured on the basis of such a statement."

"There, didn't I tell you? But wait till you hear the illustration. That adds insult to injury."

"Let's have it, Professor."

"I merely cited a case that occurred recently, in which a lady told me a marvellous tale about a man I know, and when I taxed him with it, he flatly denied the slightest knowledge of any such occurrence."

"And the very climax of absurdity, his denial was believed, and it was taken for granted the woman had perjured herself."

"Perjured is a strong word," exclaimed another voice, "but I know loads of women whom I never under any circumstances believe, when they tell me anything, because they're absolutely unreliable. They're nice women, too, kind and charitable and loyal. But they talk a great deal at random, and as for repeating anything they might say, as undoubted fact, I should never dream of such a thing. I should feel like a party to the crime."

"Treason, treason, Gertrude."

"I wonder why the testimony of women is accepted in court, if they are such liars!" came an indignant protest.

"I'm sorry I said it, but it's true. But of course all women are not like that."

"Splendid, Miss Gertrude," cried the Judge with enthusiasm. "It's difficult to say which is finer, your courage or your diplomacy."

"We've been discussing feminine sins; are there to be no indictments against the men?" said a white-haired lady to whom every one listened with the utmost deference. "They do everything else better than women; isn't it just possible that they likewise excel in the art of falsehood? It seems almost that they have reduced it to a science. Look at the gigantic swindles coming to light all the time. Business is saturated through and through with fraud. We are afraid to eat, because food is so adulterated. It has been necessary to make laws to protect the public and prevent the wholesale poisoning that's going on."

"There are female swindlers, too, grandmother."

"And so there are honest men, but the exceptions prove the rule."

"And if Mrs. Armes chooses to tell me a tale which she varnishes nicely for my amusement, it's really, by comparison, a very unimportant affair."

"But the principle, look at the principle. No one objects to fiction in its proper place, which is *not* masquerading as fact. You may not mind in the case you've mentioned, but people in general want to know whether they're getting fact or fancy."

"It is simply incomprehensible," said the Professor, emerging from a mood of abstraction, "that both men and women alike have so little sense of responsibility in the use of their tongues—good people, I mean, who would scorn a dishonest or dishonorable action. Yet how rash and unconsidered is their speech. They must talk, for if silence is supposed to indicate wisdom, still there is danger that it may be misconstrued and taken for the reverse. So without waiting to have something to say that is really worth while, they utter the first nonsense that occurs to them, be it ever so false or silly. People have defective vision, they have defective hearing, they have defective memories, and in consequence of these infirmities they get all sorts of erroneous impressions. Yet they do not hesitate to make the most positive assertions, entirely regardless of their disabilities. And if all their faculties are normal, yet very few have the habit of close observation. A casual glance at a letter, a paragraph, a person, a scene, and they feel themselves possessed of ample information on which to base an opinion, a theory, a description, which they announce to the world with as much confidence as if it were the result of the most painstaking study, quite regardless of the consequences—tragic though they may be—of their careless words. Words are the most potent agency in the world. They drive the machinery of existence. In them are the issues of life and death. A word may decide the fate of an empire."

The Professor paused, not from loss of inspiration or zeal, but because he remembered that he was not addressing his usual audience and he feared to weary the patience of another class of hearers. The flow of eloquence to which they had listened seemed to render further discussion useless, since all had been so admirably stated, and there was a general silence. Presently, a girlish voice exclaimed with a penitent sigh:

"Well, I know what I'm going to do, I'm going to reform!"

"We might all do well to look to our ways. Evidently there's great need of amendment," said Mrs. Armes despairingly.

"It must not be forgotten," the Judge remarked, "that only intentional falsehood really counts. At the same time the other kind is scarcely less reprehensible, since the effects of both are equally bad. Many a reputation for veracity has been ruined by the habit of careless speech. If one can never be trusted, he soon comes to be regarded as an inveterate liar. There's a great deal too much loose talk going on in the world. Tongues will wag, but the matter—doesn't matter. (Pardon, Gwennie, am I trespassing?)"

"The root of the matter seems to be," said the Professor innocently, so absorbed in the subject as to be quite unaware of the smiles visible on several faces, "that few appreciate the supreme iniquity of a lie."

"They're not as afraid of it as mother was of the snake we met in the woods yesterday," suggested the irrepressible maiden.

"And why was she afraid? Because a serpent was the inventor of falsehood, and his punishment was a curse which doomed him to become a horror and a menace through all generations."

"From lying life and a deceitful tongue, good Lord, deliver us," said the aged lady, with solemn emphasis.

A CONTEMPLATIVE MAN is a scholar in this great University of the World; and the same his book and study. He cloisters not his meditations in the narrow darkness of a room, but sends them abroad with his eyes, and his brain travels with his feet. He looks upon man from a high tower, and sees him trulier at this distance in his infirmities and poorness. . . . . He looks not upon a thing as a yawning stranger at novelties, but his search is more mysterious and inward, and he spells heaven out of earth. He knits his observations together, and makes a ladder of them all to climb to God. He is free from vice, because he has no occasion to employ it, and he is above those ends that make men wicked. He has learnt all can here be taught him, and comes now to heaven to see more.—*Earle.*

THAT EVERY MAN should regulate his actions by his own conscience, without any regard to the opinions of the rest of the world, is one of the first precepts of moral prudence; justified not only by the suffrage of reason, which declares that none of the gifts of heaven are to lie useless, but by the voice likewise of experience, which will soon inform us, that if we make the praise or blame of others the rule of our conduct, we shall be distracted by a boundless variety of irreconcilable judgments, be held in perpetual suspense between contrary impulses, and consult forever without determination.—*Johnson.*

Church Kalendar.

Nov. 1—Friday. All Saints' Day.
" 3—Twenty-third Sunday after Trinity.
" 10—Twenty-fourth Sunday after Trinity.
" 17—Twenty-fifth Sunday after Trinity.
" 24—Sunday next before Advent.
" 30—Saturday. St. Andrew, Apostle.

Personal Mention.

MR. FRANCIS LEAVITT BEAL, formerly lay missionary at Saugus, Mass., will hereafter take charge of St. Paul's Church at Beachmont, Mass.

THE Rev. E. F. BIGLER of Grace Church, Defiance, Ohio, has accepted work as curate in the Church of the Advent, Cincinnati, Ohio, to begin November 1st.

THE address of the Rev. H. W. BLACKMAN, after November 1st, will be Algoma, Wis.

THE Rev. ORLANDO H. BRIDGMAN, late rector of St. Luke's, Mechanicsburg, Pa., has been appointed to Christ Church, Berwick, and began his work there on Sunday, October 27th.

THE address of the Rev. H. B. COLLIER is changed from 1312 Guerrero St., to 448 Fair Oaks St., San Francisco, Cal.

THE address of the Rev. T. JEFFERSON DANNER, secretary of the diocese of Pittsburgh, and rector *emeritus* of St. John's Church, Pittsburgh, Pa., is changed to 5444 Baywood St., E. E., Pittsburgh, Pa.

ON account of poor health, the Rev. W. H. DEAN has resigned the rectorate of St. James' Church, Glastonbury, Conn., to take effect October 31st, after which date his address will be Windsor, Conn.

THE Rev. L. S. HUBBARD has become assistant at St. Ann's Church, Nashville, Tenn.

THE address of the Rev. JOHN OLIPHANT is Elizabeth, N. J.

THE Rev. GEORGE W. PALMER, priest in charge of Emmanuel Memorial mission, Denver, Colo., has been appointed chaplain at the County Hospital.

THE vestry of Trinity Church, Litchfield, Minn., has extended a call to the Rev. MARTIN N. RAY of Stevens Point, Wis.

THE Rev. ALBERT NEILSON SLAYTON, who recently resigned Grace parish, Sandusky, Ohio, will devote a year to post-graduate study at the Episcopal Theological School and at Harvard University.

THE Rev. HENRY WILLMAN, pastor of St. Mary's Church, Ridgefield, N. J., has been offered the rectorship of Trinity Church, Janesville, Wis.

ON account of poor health, the Rev. JOHN MEDLEY WITHYCOMBE has resigned the rectorship of St. Andrew's Church, Elyria, Ohio.

BISHOP WORTHINGTON will sail for Europe November 5th. Until further notice his address will be care of Brown, Shipley & Co., 123 Pall Mall, London, England.

DIED.

BOYLE.—Entered into life eternal, October 15th, CATHERINE BOYLE, aged 29 years.
Jesu, mercy!

DEDERICK.—Entered into rest, Tuesday, October 22nd, at her home, 113 South Boulevard, Dayton, Ohio, KATHERINE MARY DEDERICK, wife of Louis Dederick and the youngest daughter of the late John Serle Roles of Wiltshire, England.
"May light perpetual shine upon her."

KNOWLSON.—Entered into life on St. Luke's day, October 18th, 1907, at Lindsay, Ontario, JOHN B. KNOWLSON, beloved husband of Alice Knowlson. His last words, "Thy will be done."
"May light eternal shine upon him."

SHOUP.—At Dallas, Texas, on Tuesday, October 15th, GERTRUDE COLSTON, aged nine years, only daughter of Francis Elliott and Mary Howard SHOUP.

MEMORIALS.

MRS. LOUIS DEDERICK.

MRS. LOUIS DEDERICK, who died on Tuesday, October 22nd, at her home in Dayton, Ohio, in her 55th year, was well known in musical circles, and before her illness spent much of her time at Æolian Hall.

She took special treatment in Chicago for some time last winter, but obtaining little relief, returned to Dayton to remain with her husband until the end, and endured her severe suffering with truly Christian patience and fortitude. She will be deeply regretted by her many friends in the Church of "St. Paul's-by-the-Lake," Rogers Park, Chicago, to whom she endeared herself by the sweetness of her disposition and her untiring zeal in all Church work.

MRS. HARRIET DAY CLAPP WARNER.

WARNER.—Entered into rest on October 22nd, at the residence of the Bishop of Kentucky, HARRIET DAY CLAPP, widow of James Henry WARNER, in her 76th year.

No memorial of one who has entered Paradise could be more precious than the loving memory of a noble, well spent life, constant and unselfish in service, unwavering in the faith, and unmindful of self-sacrifice; in such a memory a power abides of love for God and of abundant labors in His Church.

"That we may fall asleep peacefully in Thee and awake up after Thy likeness."

CAUTION.

LARSEN.—Caution is suggested in connection with a colored man giving his name as T. W. LARSEN, and purporting to be a deacon ordained by the Archbishop of the West Indies. Information may be obtained from the BISHOP OF DELAWARE.

OFFICIAL.

The fiftieth anniversary of the parish of the Ascension, Chicago, will be commemorated Thursday, November 7th. Solemn Mass at ten-thirty o'clock. Any of the Reverend clergy who desire seats at this service, or admission to the luncheon afterwards, are requested to send their names before November 1st to Mr. GEORGE A. RANNEY, 395 La Salle Avenue.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cts. per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cts. per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

THE BISHOP OF ARKANSAS wants three more young men of good education and address, unmarried, to do mission work and at the same time study for holy orders. Plenty of hard work and poor pay. Apply: ARCHDEACON LLOYD, Little Rock.

CURATE wanted in New York City; unmarried, good Sunday School worker and able to interest children; live in parish house. Full Catholic ritual. RECTOR, P. O. Box 1820, New York.

POSITIONS WANTED.

A PRIEST of experience and ability desires a parish. Good references. Address: E., care LIVING CHURCH, Milwaukee, Wis.

ACTIVE RECTOR of large Southern city parish desires for wife's health to move to cooler climate. He is young, cultured, healthful; excellent Churchman; aggressive, energetic, experienced worker; strong, forceful preacher and efficient executive along all lines of Church work. Address: D.D., care THE LIVING CHURCH, Milwaukee.

PARISH AND CHURCH.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

ORGANS.—If you desire an Organ for church, school, or home, write to HINNERS ORGAN COMPANY, PEKIN, ILLINOIS, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

UNLEAVENED BREAD.

COMMUNION BREADS and Scored Sheets. Circular on application. Address: MISS A. G. BLOOMER, Montrose, N. Y.

COMMUNION WAFERS (round). ST. EDMUND'S GUILD, 891 Richard St., Milwaukee.

HEALTH RESORT.

THE PENNOYER SANITARIUM has been a constant advertiser in THE LIVING CHURCH since its organization, its patrons embracing the names of many of the distinguished Bishops, clergy and laity of the Church. Conducted upon strictly ethical lines, provided with the comforts and luxuries of first class hotels (with the added safety of experienced medical care and good nursing). The Pennoyer is commended as an ideal resort for those needing rest or recreation. Reference: THE YOUNG CHURCHMAN CO. Address: PENNOYER SANITARIUM, Kenosha, Wis.

MISCELLANEOUS.

GALAX LEAVES—FOR THANKSGIVING AND CHRISTMAS—"Beautiful Leaves of Galax from the Land of the Sky." The undersigned, thanking the friends who have kindly aided his work in the past, solicits their further patronage of the Galax Fund, and calls their attention to the following price list:

250 leaves by mail, postpaid.....$ .50
500 leaves by mail, postpaid..... 1.00
1,000 leaves by express, not prepaid..... 1.00

The leaves are green, red, and mottled. The sale for the benefit of the work of the Valle Crucis Associate Mission in the mountains of North Carolina. Address all orders to REV. WILLIAM R. SAVAGE, Blowing Rock, N. C.

CHRISTIAN CALENDAR for 1908. Festivals printed in red. Can be localized. Single copy 10 cts. Unusual opportunities for parish societies willing to circulate Churchly reading to raise quickly $15 to $40. Write now. ANCHOR PRESS, Waterville, Conn.

ST. JOHN'S GUILD, Farmington, New Mexico, is prepared to furnish genuine Navajo blankets and silverware—proceeds to go towards erection of church building. Address: MRS. E. K. HILL.

THE LIVING CHURCH

may be purchased, week by week, at the following places:

NEW YORK:
E. S. Gorham, 251 Fourth Avenue.
Thos. Whittaker, 2 Bible House.
R. W. Crothers, 246 Fourth Avenue.
M. J. Whaley, 430 Fifth Avenue.
Brentano's, Union Square.

BOSTON:
Old Corner Bookstore, 27 Bromfield Street.

PHILADELPHIA:
Geo. W. Jacobs & Co., 1216 Walnut Street.

WASHINGTON:
Wm. Ballantyne & Sons, 428 7th St., N. W.
Woodward & Lothrop.

BALTIMORE:
Church Book Store, 317 N. Charles Street, with Lycett Stationers.

ROCHESTER:
Scranton, Wetmore & Co.

CHICAGO:
LIVING CHURCH branch office, 153 La Salle St.
A. C. McClurg & Co., 215 Wabash Avenue.
Church of the Epiphany, Ashland Blvd. and Adams Street.

MILWAUKEE:
The Young Churchman Co., 412 Milwaukee St.

OMAHA:
A. S. Singleton, 1428 N. 22nd Street.

WINNIPEG:
H. Godfree, 78 Colony Street.

LONDON:

G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.

It is suggested that Churchmen, when travelling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

NOTICES.

THE SPIRIT OF MISSIONS
is the monthly magazine published by

THE BOARD OF MISSIONS
as the Church's agent for missionary management.

It tells the thrilling story of the Church's growth.

Fully illustrated.
$1.00 a year.

Full particulars about the Church's work in the Mission Field can be had from

A. S. LLOYD, General Secretary,
281 Fourth Avenue, New York.
GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS—$1.00 a year.

THE GENERAL CONVENTION'S GENERAL CLERGY RELIEF FUND.

A work that touches very deeply the heart of every Churchman.

The pension and relief of old, sick, and disabled clergy and their widows and orphans.

With small salaries, in time of need, many are in sore straits.

It is the duty of all Churchmen to remember this cause, even if they do no other, by an annual gift or offering.

All offerings applied; the royalty on the Hymnal pays expenses.

Benefits unforfeitable. No dues or fees or requirements as to residence or seats in Convention to cause ineligibility.

The only National and Official society. The only society to which all Bishops and clergy and widows and orphans in all dioceses can apply with a certainty that no requirement or limitation will shut out help.

Sixty-three out of eighty dioceses and missionary jurisdictions depend entirely upon the General Clergy Relief Fund for Pension and Relief.

There is great need of more money to help more adequately. We can give to a list of between 500 and 550 only from $200 to $500 per annum.

We do not need more machinery, nor intermediary societies, nor auxiliaries, but contributors PARTICIPATING in the simple plan of annual offerings.

The Trustees are in direct contact, without any middle agencies, with all contributors, and receive their offerings directly, putting them into immediate use and returning thanks and a statement of needs at once to those interested.

TRUSTEES:—The Rt. Rev. O. W. Whitaker, D.D., LL.D., President; The Rt. Rev. Chauncey B. Brewster, D.D., Vice-President; The Rev. Morgan Dix, D.D., the Rev. Reese F. Alsop, D.D., Mr. George Wharton Pepper, Mr. Elihu Chauncey, Secretary; Mr. George C. Thomas, Treasurer.

ADDRESS ALL COMMUNICATIONS to Rev. ALFRED J. P. MCCLURE, Assistant Treasurer and Financial Agent, The Church House, Twelfth and Walnut Streets, Philadelphia.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information and Purchasing Agency is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is also placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter are gladly forwarded, and special information obtained and given from trustworthy sources.

Our Information Bureau would be pleased to be of service to you.

CALENDAR PADS.

We can supply Calendar Pads of the following styles and sizes. The figures are plain black on white leaf. Numbers 1, 2, and 3 have 1908 in gold embossing on white paper, for the outside leaf. Numbers 4, 5, and 6 have holly leaves and berries in colors, with 1908 in red. Sizes: Nos. 1 and 4, 1¼ inches by 1¾ inches wide. Nos. 2 and 5, 1¾ inches square, Nos. 3 and 6, 2¼ inches by 2¾ in wide.

They are attractive Pads for those who wish to make their own Calendars. Price, for any size, 20 cents per dozen. If samples are wanted, the six styles will be sent postpaid for 10 cents. Address: THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

"MORE ABOUT THE ROOSEVELT BEARS."

We do not know of any book of last year which so pleased the children, as well as their elders, as did the *Roosevelt Bears, their Travels and Adventures.* This year comes another volume, being *More About the Roosevelt Bears.* Teddy B. and Teddy G. have still more wonderful adventures. The illustrations are unique and equal to those of last year. Both books are published at $1.50 each, but we are selling them postpaid for $1.25. Please the children by ordering one or both. Address: THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

BOOKS RECEIVED.

THE MACMILLAN COMPANY. New York.

The Modern Reader's Bible. The Books of the Bible with Three Books of the Apocrypha. Presented in Modern Literary Form. Edited with Introduction and Notes. Richard G. Moulton, M.A. (Camb.), Ph.D. (Penn.), Professor of Literary Theory and Interpretation in the University of Chicago. Price, $2.00 net.

New Theology Sermons. By R. J. Campbell, M.A., Minister of the City Temple, London. Author of *The New Theology.* Price, $1.25 net.

Comrade John. By Merwin-Webster, authors of *Calumet "K," The Shortline War,* etc. With a Frontispiece in Color, by George E. Burr. Price, $1.50.

RICHARD G. BADGER. Boston.

"Merry Christmas" to You, My Friend. Compiled by Mary C. Vose. Price, $1.25.

Galahad, Knight Errant. By May E. Southworth. Price, $1.00.

Cherokee Rose and Other Southern Poems. By Zitella Cocke, author of *A Doric Reed, The Grass Hopper's Hop,* etc. Price, $1.00.

Sonnets to Duse and Other Poems. By Sara Teasdale. Price, $1.00.

A Prodigal. By Mary Wallace Brooks. Price, $1.25.

Comrades Courageous. A Story of Two Youths and the 'Frisco Earthquake. By Russell Whitcomb. Price, $1.00.

LITTLE, BROWN & CO. Boston.

Napoleon's Young Neighbor. By Helen Leah Reed, author of *Brenda: Her School and Her Club, Brenda's Cousin at Radcliffe, Amy in Acadia,* etc. Illustrated. Price, $1.50.

The Optimist's Good Morning. Compiled by Florence Hobart Perin. Price $1.00 net.

The Welding. By Lafayette McLaws, author of *When the Land was Young, Maid of Athens,* etc. Price, $1.50.

HOUGHTON, MIFFLIN & CO. Boston.

The Old Peabody Pew. A Christmas Romance of a Country Church. By Kate Douglas Wiggin. With Illustrations by Alice Barber Stephens. Price. $1.50.

CASSELL & CO., LTD. London.

The Romance of the Salvation Army. By Hulda Friederichs. With a Preface by General Booth. Illustrated.

PAMPHLETS.

Cornell University: Fifteenth Annual Report of President Schurman, 1906-1907. With Appendices Containing Reports of the Deans of Faculties, Directors of Colleges, the Registrar, Librarian, and Other Officers.

The Missionary. October, 1907. A Record of the Progress of Christian Unity. Published Monthly at The Apostolic Mission House, Brookland Station, Washington, D. C.

"OUGHT TO BE BETTER KNOWN."*

"This is a very beautiful edition of a book that ought to be much better known than it is. The author was one of those who in the forties left the Church of England for Rome and eventually became a priest of the Brompton Oratory. He was a man of intense spirituality and the evidence of it runs all through these conferences on Kindness. The publishers have to be thanked for their wise insight in breaking up the solid, unattractive paragraphs of previous editions into short sentences after the manner of the 'Imitation.' It does not in the least impair its consecutiveness but it does make it easier to read and much more likely to stick in the memory. There are four 'Conferences'—Kindness in General, Kind Thoughts, Kind Words, Kind Actions. It would be a very good book for Lenten reading, for with some people kindness postulates a good deal of self-denial. But if a book is good for Lent, it is good for all the year round. This is from page 46:

"'Kind thoughts are rarer than either kind words or kind deeds.

"'They imply a great deal of thinking about others.

"'This in itself is rare.

"'But they imply also a great deal of thinking about others without the thoughts being criticisms.

"'This is rarer still.'"—*Pacific Churchman.*

* *Kindness.* By Frederick W. Faber, D.D. The Young Churchman Co., Milwaukee, Wis. By mail: Cloth, 96 cents; leather, boxed, $1.58.

"A VERY ATTRACTIVE EDITION."

Kindness, by Frederick W. Faber, is a very attractive edition of a well-known and much valued devotional study by the friend and follower of Newman. There are four of the conferences, dealing first with kindness in general and then successively with kind thoughts, words, and deeds. Faber's style is epigrammatic. The typographical arrangement of the text into brief paragraphs brings this out excellently and is an aid to devotional study.—*The Churchman.*

* *Kindness.* By Frederick W. Faber, D.D. Paragraph Edition. Cloth bound, gilt top, printed in two colors, 90 cents; by mail, 96 cents. Maroon morocco, full gilt edges, boxed, $1.50; by mail $1.58. The Young Churchman Co., Milwaukee, Wis.

ON THE HOLY SPIRIT.

St. Andrew's Cross says:

"This little volume* consists of six sermons preached during the Lent of 1906, with the following subjects: "The Temple of God"; "The Living Water"; "The Fire of God"; "The Breath of God"; "The Finger of God"; "The Unction of the Holy One." Bishop Hall is always very clear, very direct, and deeply spiritual. Most people unfortunately have a very dim and hazy idea about the personality of the Holy Spirit. Bishop Hall's book will give one some very definite and clear-cut ideas as to the place and work of the Holy Spirit."

* *The Work of the Holy Spirit.* Illustrated by New Testament Symbols. By the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont. 8x5. pp. 88. Milwaukee: The Young Churchman Co. 95 cents net, postpaid.

THE CHURCH AT WORK

RE-INTERMENT OF BISHOP DE LANCEY.

THE CLERGY and laity of the old diocese of Western New York (the present dioceses of Western and Central New York) are invited to take part in the services incident to the translation and re-interment of the remains of the Rt. Rev. William Heathcote De Lancey, D.D., LL.D., D.C.L., first Bishop of Western New York, to be held under the direction of the Bishop and Standing Committee of the diocese, in St. Peter's Memorial Church, Geneva, N. Y., on Saturday, November 2, 1907, at 11 A. M. Luncheon will be served in St. Peter's parish house adjoining the church, at 1 P. M. Notice should be sent to the rector or to Dr. Sills, Geneva, N. Y.

CATHEDRAL BUILT OF MATCHES.

AN INGENIUS German artist, William Lempert, has built a remarkable model of the Cathedral of St. John the Divine, New York. Every detail is perfect. Two million matches were used in the construction, together with 100 pounds of glue. While the model is called a miniature of the Cathedral. it is no small toy in itself, weighing 1,000 pounds. It represents two years of continuous labor and no inconsiderable expense.

OLDEST CHURCH IN AMERICA.

A CORRESPONDENT of the *Southern Churchman* vouches for the following:

In his very interesting history of old American churches, published by the Moses King Corporation in Boston, nearly twenty years ago, its author, the Rev. Dr. Shinn, stated that with the exception of the old Spanish cathedral in Santa Fe, N. M., the Old Smithfield, Va., church, called "St. Luke's," was the oldest church in the United States. That church's date, proven by dated bricks, is 1632. Since the Boston book was published I have inquired as to the Santa Fe cathedral's claims to great age, and found that St. Luke's bears the honor of age. My authority in this very important matter is Mr. Frederick Webb Hodge of Washington, the editor of the *American Anthropologist* of the Smithsonian Institution, who, in his personal investigations of old Spanish occupation of New Mexico, discovered that the cathedral's date was later than St. Luke's Church, Isle of Wight county, Virginia. Furthermore, St. Luke's is older, by eight or nine years, than the Jamestown Tower; and the new church built up against that tower recently is a reproduction, in form, of old St. Luke's. And St. Luke's, restored on the original lines, is in constant use, and has been since 1894, when it was reopened for divine worship and the preaching of "The Word."

BURIAL OFFICE USED AT MORGUE.

FOR THE first time in the history of the morgue at Philadelphia, the Burial Office was read several times last week over the remains of the unknown and unclaimed dead by the Rev. Francis M. Burch of the City Mission, of which the Rev. H. L. Duhring, D.D., is the head. Hereafter the custom just inaugurated will be continued.

OF INTEREST TO BROTHERHOOD MEN.

THE REGULAR fall session of the Ogdensburgh Local Assembly, B. of S. A., was held in Grace Church, Canton, N. Y., on October 8th and 9th. Delegates were present from all the chapters. The service held Tuesday evening, with the Rev. E. L. Sanford as preacher, was followed by a preparation service, conducted by the Rev. Frederick Swindlehurst. Wednesday moring at 7 o'clock there was a celebration of the Holy Communion.

The Rev. R. W. Brown gave later an address of welcome. This was followed by a conference, M. L. Brown, chairman. At 2 P. M. the boys' mass meeting was called to order by the Rev. R. M. Sherman, and many helpful suggestions were made. The farewell meeting was conducted by the Rev. D. B. Patterson.

The next meeting will be held at Massena, during January, 1908.

MEMORIALS AT FREMONT, OHIO.

AN OLD-TIME Ohio church that has recently received the adornment of a new chancel and sanctuary in Churchly order is St. Paul's, Fremont. Improvements are made after a design by Mr. C. R. Lamb of the firm of J. & R. Lamb, New York City.

The altar itself is of the world-known Carrara marble and approached by three marble steps. The mensa, of same marble, is a beautiful specimen in texture and is carried on four Algerian marble columns with richly carved capitals, the face of the altar being divided into three recessed panels enriched with gold mosaic. The center contains the *Chi Rho* and on the left side appears the *Alpha* and on the right side the *Omega*, On the epistle end of the altar is placed this inscription:

SANCTUARY, ST. PAUL'S CHURCH, FREMONT, OHIO.

> "TO THE GLORY OF GOD AND IN LOVING MEMORY OF JAMES WILSON, M.D., SENIOR WARDEN OF THIS PARISH FOR OVER FIFTY YEARS, 1816-1904, AND HIS WIFE, NANCY JUSTICE WILSON, A FAITHFUL COMMUNICANT OF THIS PARISH FOR FIFTY-NINE YEARS, 1821-1904. THIS ALTAR AND REREDOS ARE ERECTED BY THEIR DAUGHTERS AND THEIR SON. 1907."

The mensa is surmounted by a retable with tabernacle, the whole backed by the reredos. The tabernacle, forming the throne for the altar cross, is of white marble, the door bearing in gold mosaic the sacred monogram I. H. S. On the retable are placed the two Eucharistic lights and the seven-branch candlesticks, all in polished brass. These brasses, with the altar desk and altar service book, were presented by Mrs. Sarah Rice.

The reredos is constructed of white marble, Caen stone, and onyx. The center panel, with its finial *fleur-de-lys* in stone, contains a Jerusalem or Crusaders' cross, a composite figure made up of five crosses, the center one in onyx and others in gold mosaic.

The triangular window above the reredos shows a dove, the symbol of the Holy Ghost; a font symbolical of regeneration, and the chalice, the emblem of faith.

The windows on the sides, given by Mr.

DEPUTIES VISIT A NEGRO SCHOOL.

A GREAT EVENT to St. Paul's Normal and Industrial School at Lawrenceville, Va., was the visit, on October 22nd, of sixty-four members of the General Convention. For this they were indebted to George Foster Peabody, a staunch friend of negro education, a member of St. Paul's board of trustees and of the American Church Institute for Negroes. The school is one of a system of affiliated institutions, and does normal and industrial work.

After luncheon and a tour of the school, the party repaired to the chapel, where songs were sung and prayers said. Speeches were made by the Rev. Samuel H. Bishop of New York, Bishops Ferguson, Cheshire, and McVickar, Dr. S. S. Powell, and Archdeacon Russell. Bishop Hall closed the exercises with prayer, and, after a few remarks by the Rev. E. E. Miller, rector of St. Stephen's Church, Petersburg, Va., the party left amid the cheers of the students.

DEATH OF TOLEDO DEACON.

THE DEATH of the Rev. Frederick R. Tschan, who was junior assistant at Trinity Church, Toledo, Ohio, occurred suddenly at his home in that city on October 19th. He was graduated last summer at Kenyon College and was ordained deacon at the Trinity ordination. He was 28 years of age. Mr. Tschan was a young man of much promise. He was in particular charge of St. Andrew's, one of the missions of Trinity Church.

and Mrs. E. Stanley Thomas in memory of their two sons, show fields of lilies, the emblem of purity.

The sanctuary floor with its rail are of white, green-veined marble, the supporting standards richly inlaid with gold mosaic. Above the rail is a brass tablet on marble, bearing this inscription: "In Memoriam John B. Rice, M.D. 1832-1893. This Sanctuary rail and floor are given by his wife, A. D. 1907." Also a marble credence, given by Mrs. Rice.

In the choir the floor and steps are also

THE ALTAR. ST. PAUL'S CHURCH, FREMONT, OHIO.

in white marble. A pulpit in the same material has been erected in the church in memory of Maria Harmon Haynes, the wife of Hon Harmon E. Haynes, by himself and the family.

The chancel of St. Paul's is one of the most handsome in the diocese.

MISSION BLESSED BY WIRELESS.

THE MISSION of St. Ann at Bridgehampton, one of the associate missions of the parish of St. Luke, East Hampton, L. I., holds the distinction of having the first episcopal blessing bestowed by means of the wireless telegraph. The following message was sent to the Bishop of London from Sagaponack, the wireless telegraph station near Bridgehampton at the eastern end of Long Island:

"Right Reverend and Right Honorable A. F. Winnington Ingram, Bishop of London, on board S. S. *Celtic:*—St. Ann's mission deeply regrets not having heard your lordship in Bridgehampton. Wishes you safe trip and pleasant rest. A message to the mission would be greatly appreciated."

The reply from the Bishop of London was as follows:

"S. S. *Celtic,* 18 October, 1907. To St. Ann's mission, Bridgehampton, L. I.:—Grateful for kind message. Best blessings upon your winter's work.—BISHOP OF LONDON."

GENEROUS BEQUESTS TO THE CHURCH.

AMONG the many large bequests for religious and philanthropic purposes made in the will of the Rev. Dr. Charles C. Tiffany of New York were the following: $125,000 to the trustees of the New York School for the Training of Deaconesses, to be applied under the direction of the Rev. Dr. W. R. Huntington, rector of Grace Church, to the erection of a suitable building for the school on the grounds of the Cathedral of St. John the Divine, to be called "The Memorial of Julia Wheeler Tiffany, constituted by her husband, the third Archdeacon of New York." To the trustees of St. Paul's School for the training of colored children at Lawrenceville, Va., Dr. Tiffany left $25,000. He also left $1,000 to the town of Sharon, Conn., for the comfortable maintenance of the inmates of the poorhouse. There is a bequest of $2,000 to the wardens and vestrymen of the church at Sharon, and one of $1,000 to the Hotchkiss Library at Sharon.

BISHOP OF KENTUCKY BEREAVED.

MRS. HARRIET CLAPP WARNER, mother of Mrs. Charles E. Woodcock, died at the residence of her son-in-law, Bishop Woodcock, in Louisville, Tuesday, October 22nd. Mrs. Warner had been a resident of Louisville little more than two years, but had won many devoted friends. Her beautiful Christian character and gentle, sympathetic nature attached to her with the bonds of love all who came in contact with her. Her departure leaves many mourning friends, comforted, however, with the memory of her saintly life, which will ever be for them a help in their pilgrimage.

Mrs Warner was stricken with typhoid fever last February, which left her in a weakened condition, from which she never recovered, and she finally fell asleep and entered eternal rest after many months of patient waiting.

The funeral services were held in Christ Church Cathedral; the interment being in Cave Hill cemetery. The officiating clergy were the Rev. Messrs. L. E. Johnston, H. S. Musson, C. P. Spalding, and F. W. Hardy.

SUNDAY SCHOOL WORKERS AND CHILD LABOR.

AT THE joint Sunday School Institute held in Richmond, Va., during the session of the General Convention, the following resolution was passed unanimously, and ordered to be published in all the Church papers:

Resolved, That this conference of Sunday school workers of the Protestant Episcopal Church of the United States, held at Richmond, Va., on October 10th and 11th, in conjunction with the sessions of the General Convention, desires to express its profound sympathy with all efforts towards the enactment of wiser laws regulating and controlling child labor, whether in the nation at large or in the several states; and further,

Resolved, That this conference appeals to all Sunday schools, that in preparation for the observance of the festival of Christmas, efforts be made to avoid in every possible way the use of articles whose production has involved the undue labor of children, and that purchases be made as early as may be, and thus avoid adding to the pressure upon labor at the holiday season;

Resolved, That this resolution be published in the various Church papers and periodicals, and that a copy of it be sent to the editor of the *Charities and Commons* of New York City.

PHILADELPHIA DEAF MUTES NEED A PARISH HOUSE.

ALL SOULS' CHURCH for Deaf Mutes, Philadelphia, is not as well known as it ought to be. It is, however, the first church ever set apart solely for the use of a congregation of deaf mutes, and it is still as far as known the only church where the congregation, managing board, minister in charge, and sexton all are deaf. In attendance, enthusiasm, and number of communicants it is believed to be ahead of any similar church in the world. It now has about three hundred communicants, most of whom, however, are poor and earn small wages. The parish was founded about twenty years ago by the Rev. Henry Winter Syle, the first deaf mute ever to be invested with sacred orders, and within the church building, two other deaf mutes were set apart to the work of the holy ministry. The work among the deaf appeals to but few hearing persons, it seems. The deaf are apparently shut off from the great hearing and speaking world, and as they are not heard in their appeals so often and prominently as other workers, their one great need—a parish house, where their work could be extended to many of the deaf who never attend the services of a church—has never been gratified. Friends of the mission are in hopes before long to secure the whole of the $15,000 needed for the new building. There is at present on hand a total of about $2,250 for the purpose.

LARGE AMOUNT FOR DENVER CATHEDRAL.

THE FULL AMOUNT—$100,000— necessary to begin the construction of St. John's Cathedral, Denver, has been subscribed and contracts for the nave have been let. When completed the cost will be $500,000.

CHURCH MEMORIALS AND IMPROVEMENTS.

TRINITY CHURCH, Buffalo (Rev. Cameron Davis, rector), has undergone a thorough renovation. The old flooring and carpets have been replaced with mosaic pavement in nave and aisles. New steps of pink Tennessee

marble, with coping of the same material on either side, lead from the nave to the choir, which latter is laid in imported marble mosaic. The sanctuary floor is tasselated in the same material and ornamented with the Chalcedonian symbol, with the Trinity symbols on either side, divided from it by borders in conventional wheat and grapes. The large organ, with electric action, has been entirely rebuilt. Electric lights, showing through art glass, are installed in addition to the existing gas chandeliers. The cost of the entire work amounts to $22,000.

The memorial tower lately erected at St. Mary's Church, Philadelphia, was dedicated Sunday, October 20th, by the Bishop of Delaware, assisted by the rector, the Rev. A. J. Arnold, and the rector *emeritus*, Rev. Thomas Yarnall, D.D. The tower is 18 feet square and rises to a height of 110 feet. It bears a tablet of bronze, with the following inscription:

"TO THE GLORY OF GOD AND IN LOVING MEMORY OF
HARRY F. WEST,
WHO DIED JAN. 3, 1906. THIS SPIRE IS ERECTED BY HIS LIFE-LONG FRIEND."

The donor, Mr. William H. Wetherill, expects in the near future to place a chime of bells in the tower to complete the memorial gift.

A fine new organ, built by Lyon & Healy of Chicago, has been erected in Christ Church, Adrian, Mich., and was dedicated to the service of Almighty God on Sunday, October 6th. The rector, Rev. Dr. Channer, preached an appropriate sermon, drawing analogies and lessons from the new instrument. At the evening service, the Rev. Alsop Leffingwell, general missionary of the diocese of Ohio, gave a stirring address. The organ is the bequest of the late Mr. Elihu L. Clark, Jr., and cost $4,000.

The first of a series of clerestory windows for the Church of the Advent, Boston, has been installed and was exhibited on Sunday, October 13th. The window is the gift of Mr. T. Hassall Brown in memory of his father, Atherton Brown, long a prominent member of St. James' parish in Roxbury during the days of the rectorship of the late Rev. Percy Browne.

The central figure of the window is St. Ambrose, Bishop of Milan, chosen as a type of Latin Christianity. He is pictured in episcopal vestments. Near him stands a child, above whose head are the words *Ambrosius Episcopus*. The window is the work of Mr. C. W. Whall, the well-known stained glass artisan of London.

St. Matthew's, Prosser, Wash., has received a gift through the Bishop from a Churchwoman of Pennsylvania of a set of vessels for the altar of this new church. The Eucharistic vessels are chalice and paten of solid silver and two cruets of glass, the whole of them in a fine case of quartered oak with buff leather linings.

Christ Church, Greensburg, Pa., is to have its chancel enriched by two handsome memorial windows; one to be erected by the Woman's Guild of the parish, to commemorate four former rectors, and the other to be in memory of the late Mrs. Rebecca K. Barclay, to be given by her children, two of whom are members of the vestry.

A three-story brick and stone rectory is being erected for the mission of St. Anna's, Philadelphia (Rev. Fleming James, priest in charge).

Among other improvements made to St. Stephen's Church property, Harrisburg, Pa., may be mentioned the installation of electric lights in the parish house. Radiators are to be put in and the house is to be steam heated. A new roof has been put on the church and the interior has been renovated.

Holy Trinity Church, Memphis, is the recipient of a handsome memorial from a kind Churchwoman in Carmel, Pa. It is a Communion service, consisting of the paten, chalice, and two cruets, placed in a beautiful case.

The vestry of Grace Church, Jamaica, diocese of Long Island (Rev. H. O. Ladd), have accepted the offer of one of the parishioners to erect a window in the church in memory of his deceased wife. The window will be placed on the west side of the church, and the subject will be "The Annnunciation." It will be in full harmony with the beautiful chancel window.

All Saints' Church, Bayside, L. I., will soon have new windows of fine amber glass. The Women's Guild have arranged to have all of the old windows removed and replaced with new ones, save those donated for memorial purposes.

DAYS OF INTERCESSION FOR SUNDAY SCHOOLS.

The Days of Intercession for Sunday Schools, which are always the third Sunday in October and the following Monday, have been observed both in the English and American Churches more generally and heartily than ever before. The interest is increasing instead of decreasing, and from all parts of the country the calls have come to us for the Intercession leaflets, issued by the American Church Sunday School Institute. The keeping of the corporate Communion on the morning of Sunday, for teachers and workers, is being observed more faithfully. In Philadelphia the Sunday School Association arranged for a joint meeting on Monday night for the workers in all parts of the city, held at the new memorial Church of St. Paul, at Fifteenth and Porter Streets. The Dean of the Convocation, Rev. Herman L. Duhring, D.D., presided. The rector, Rev. Edwin S. Carson, took part in the service, assisted by the Rev. L. R. Caley. Addresses were made by the Rev. Louis C. Washburn, rector of Christ Church, and the Rev. Henry M. Medary, rector of the memorial Church of the Advocate. The offering was given to the Advent Offerings of the Sunday Schools of the diocese, which this year will be divided between the Churches of St. Bartholomew and St. Nathaniel. The attendance was very large. The presence of many men teachers was most observable, and the offering was quite generous.

CHURCH STUDENTS TO MEET IN NEW YORK.

The Church Students' Missionary Association will hold its twenty-first annual convention, November 7th to 10th, at the General Theological Seminary, New York. The date has been arranged to include Saturday and Sunday, and so to minimize absence from lectures. The programme follows:

THURSDAY, NOVEMBER 7TH.

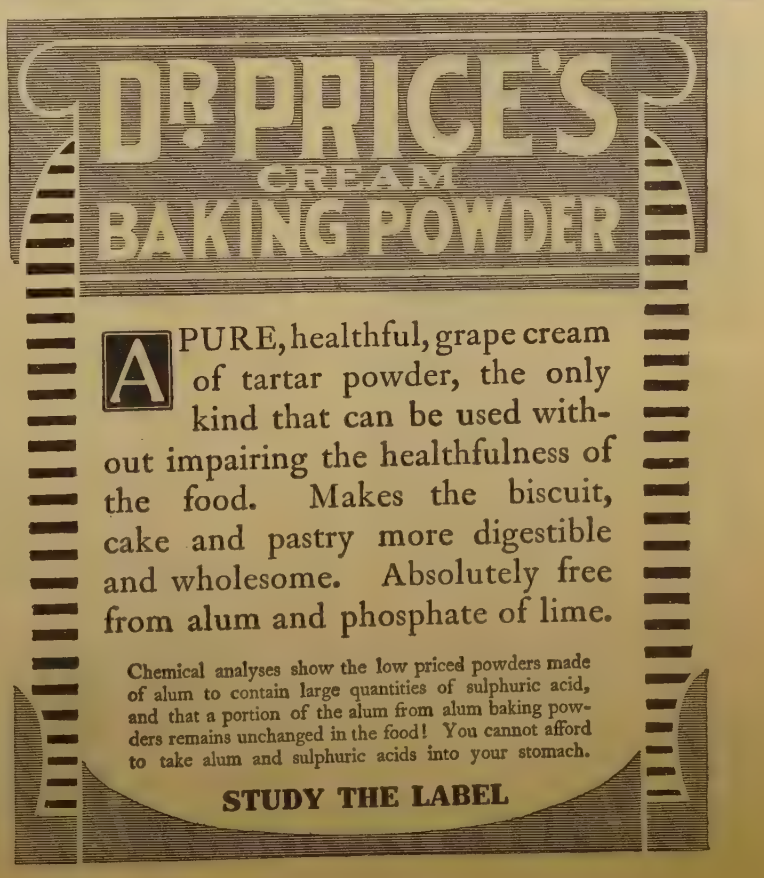
5:30 P. M.—Evensong and Address of Welcome. Very Rev. W. L. Robbins, D.D., Dean, General Theological Seminary.
8:00 P. M.—Business Session for Organization.
8:30 P.M.—Devotional Meeting. Rev. C. S. Hutchinson, St. Clement's Church, Philadelphia.

FRIDAY, NOVEMBER 8TH.

7:00 A. M.—Holy Communion.
9:30 A. M.—Business Session, including Reports of Officers and Chapter Reports.
12:00 M.—Prayer for Missions, followed by Address by Rt. Rev. H. B. Restarick, D.D., Bishop of Honolulu.
8:00 P. M.—General Meeting. Subject: "The Mission of the Church to the City." (Columbia University.) Chairman, Dr. Wm. Jay Schieffelin, Ph.D; Mr. Robert Watchorn, Commissioner of Immigration, New York; Mr. Clinton R. Woodruff, Secretary National Municipal League; Rt. Rev. David H. Greer, D.D., Bishop Coadjutor of New York.

SATURDAY, NOVEMBER 9TH.

7:00 A. M.—Holy Communion.
9:30-11:30 A. M.—Conferences:
Schools—Chairman, Rev. E. D. Tibbits, L.H.D., Headmaster Hoosac School.
Colleges—Chairman, Mr. H. B. Barton, Presi-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dent St. Paul's Society, Harvard University.
Theological Schools—Chairman, Rev. Prof. H. M. Denslow, D.D., General Theological Seminary

10:00 A. M.-1:00 P. M.—Conference on Women's Work (Barnard College). Chairman, Deaconess Knapp, Dean, New York Training School for Deaconesses.

12:00 M.—Prayer for Missions, followed by Conference on City Work. Chairman, Mr. Clinton R. Woodruff.

AFTERNOON.—Visits to Settlements, City Mission Work, Ellis Island, etc.

7:45 P. M.—General meeting. Subject:
(1) Japan. Rt. Rev. S. C. Partridge, D.D., Bishop of Kyoto, Japan.
(2) China and the Educational Problem. Rt. Rev. Logan H. Roots, D.D., Bishop of Hankow, China.

SUNDAY, NOVEMBER 10TH.

7:30 A. M.—Holy Communion.

11:00 A. M.—Special Service at St. Thomas' Church. Preacher, Rev. E. M. Stires, D.D.

3:00 P.M. Conferences on Missionary Work.
(1) For Men. Chairman, Rt. Rev. L. H. Roots, D.D.
(2) For Women (New York Training School for Deaconesses). Chairman, Deaconess H. R. Goodwin, Secretary for Woman's Work, C.S.M.A. Speakers: Mrs. Logan H. Roots, Hankow, China; Miss Erwin, Dean of Radcliffe College.

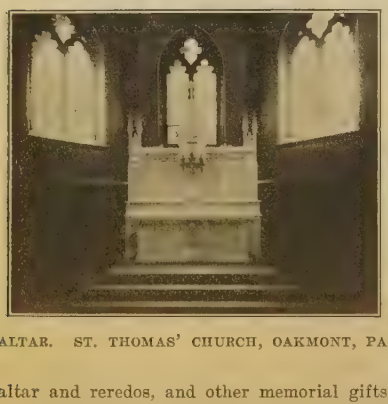
5:00 P. M.—Evensong, with Address on "The Call to the Ministry." Rev. Prof. Philip M. Rhinelander, Episcopal Theological School.

8:00 P. M.—Closing Meeting. Subject: "The 300th Anniversary of the American Church and the Need for Men." (*a*) Rev. Arthur S. Lloyd, D.D., General Secretary Domestic and Foreign Missionary Society; (*b*) Rt. Rev. Logan H. Roots, D.D., Bishop of Hankow, China.

Informal After-Meeting (for delegates alone).

MEMORIAL CHURCH CONSECRATED.

THE CONSECRATION of the new St. Thomas' Memorial Church, Oakmont, Pa., took place on Sunday morning, October 27, at eleven o'clock. The service was preceded at eight o'clock by a celebration of the Holy Communion and benediction of the new memorial



ALTAR, ST. THOMAS' CHURCH, OAKMONT, PA.

altar and reredos, and other memorial gifts, at which the Bishop of the diocese officiated.

Bishop Whitehead was met at the entrance of the church by the wardens and vestrymen of the parish, and the request to consecrate was read by the senior warden and donor of the church, Mr. Jacob W. Paul. The Bishop and clergy then proceeded up the aisle, repeating alternately the Twenty-fourth Psalm. The Bishop was preceded by Archdeacon Cole, bearing the pastoral staff. The Sentence of Consecration was read by the Rev. C. M. Young, rector. Morning Prayer was read by the rector of the parish, the Rev. L. F. Cole, Archdeacon of the diocese, and the Rev. J. H. McCandless, of Smethport. The sermon was preached by the Rev. Laurens McLure, rector of the church for fifteen years. His text was, Isaiah 58: 15, and the two ideas emphasized were the transcendence and immanence of God. He pleaded for the idea of the church's being preëminently a place of worship, and deprecated the growing tendency in some sections of society to consider it a religio-social club.

The building is a gift from the senior warden, Mr. Jacob W. Paul, in memory of his late wife, Susan Fries Paul, who died while the church was in process of construction. Thereupon Mr. Paul assumed all expense of construction and requested that the church be made a memorial. By consent of the contributors all other subscriptions were placed in an endowment fund.

The magnificent altar and reredos are the gift of Mr. Thomas M. King, of Irvington-on-Hudson, New York, a member of the first vestry, in memory of his wife, Mrs. Blanche Finney King.

At the base of the altar is this inscription:

TO THE GLORY OF GOD AND IN
LOVING MEMORY OF
BLANCHE KING.
Nov. 23, 1849—Feb. 9, 1892.
AND HER SON
WILLIAM PHILIPS KING,
June 24, 1872—Sept. 20, 1878.

They are of Caen stone, as is also the font—a memorial of Joseph Malcolm Barnsley. The Bishop's chair is in memory of Mrs. Felix R. Brunot; the altar-rail, of Mrs. Alice Wood

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KEMPER HALL, Kenosha, Wis.

A School for Girls under the care of the Sisters of St. Mary. The thirty-eighth year will open September 25, 1907. References: Rt. Rev. W. W. Webb, D.D., Milwaukee; Rt. Rev. C. P. Anderson, D.D., Chicago; Charles F. Hibbard, Esq., Milwaukee; David B. Lyman, Esq., Chicago. Address THE MOTHER SUPERIOR.

Metcalf; the stalls, of Mrs. Nettie H. Musgrave; the prayer-desk of Miss Maude Hilda Dickie; the pulpit was given by the men's Bible class in recognition of their first teacher; the jewelled altar cross commemorates a number of the sainted dead, and is set with family jewels which were theirs. All other furniture and ornaments and vessels are costly memorials brought from the old building.

The church is Gothic in style, of very massive character, and will seat 450, with much open space and wide aisles. The floor of the nave is tiled—except under the pews—and that of the chancel is marble mosaic. The massive open truss-roof has especially beautiful lines and is of Flemish oak, as is also the wainscoating. Mr. R. Maurice Trimble of Pittsburgh was the architect.

With the rectory and parish house, completed several years ago, the parish has now a property worth about $90,000.

CHURCH ACTIVITY AT HARVARD.

Members of St. Paul's Society at Cambridge have planned a busy season. The membership of this organization of Churchmen is unusually large this year. During the first half of the year two series of conferences have been arranged. The Rev. Dr. Edward S. Drown, professor at the Theological School, will give a course of three conferences on October 30th, November 6th and 13th, on "The Personality of God." The Rev. Dr. W. H. van Allen of the Church of the Advent, Boston, will give a series on January 8th, 15th, and 22nd, on "The Apostolic Succession." The society will also cooperate with the Y. M. C. A. of Cambridge to give three courses in mission study during the second half-year as well as three Bible study courses, and the first of these will be by C. T. Copeland, on "Bible Reading," to begin in November.

After the Christmas recess there will be a course on "The Parables of Jesus" by Professor Fenn, dean of Harvard Divinity School, and these will extend from January to March. During March and April, the Rev. Dr. George Hodges, dean of the Theological School, will give a course on "The Old Testament."

For the weekly Wednesday meetings these well-known clergy have been secured: November 4th, Bishop Roots, Hankow, China; November 15th, Bishop Charles Scadding of Oregon; also the Rev. E. G. Eustis of Cambridge, the Rev. Dr. Falkner of St. Paul's, Boston, and the Rev. Dr. Endicott Peabody of Groton School.

NEW DIOCESE IN GEORGIA.

The new diocese, embracing the northwestern portion of the state, will be organized at the primary convention (informal notice of which has been published by the Bishop) to meet in Macon, November 26th. The dividing line runs approximately from northeast to southwest, leaving the city of Augusta in the old diocese (the southern) and Columbus in the new (or northern) diocese, the name of which is still to be decided upon. Of the larger cities of the state, Savannah and Augusta will be in the diocese of Georgia, Atlanta and Macon in the new diocese. It is not yet known which diocese the Bishop will elect for his future work.

Y. M. C. A. CONVENTION.

The growth of Churchly ideas in the Christian world at large is shown in the fact that the forthcoming International Convention of the Y. M. C. A., to be held in the city of Washington, beginning November 22nd, is to begin with a "quiet hour of service," conducted by the Rev. Floyd W. Tomkins, rector of the Church of the Holy Trinity, Philadelphia. Bishop Brent is one of the appointed speakers during the convention.

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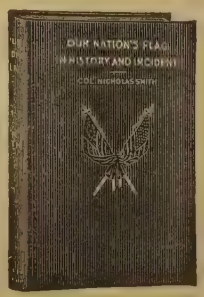

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Sunday School Institute—Troy Churchmen's League.

THE SEMI-ANUAL MEETING of the Hoosick Falls section of the Albany Sunday School Institute was held in Trinity Church, Granville, October 22nd. The meeting was opened with the celebration of the Holy Communion, and the Rev. S. Borden-Smith preached a very helpful sermon. Kindergarten Work in the Sunday School was discussed in the afternoon. The subject was presented by Mrs. Burdick. The other speaker was the Rev. Leopold Kroll, his topic being "The Parents and the Sunday School." The Rev. J. E. Hall read an interesting article from the *Sunday School Bulletin* on "Christian Biography, a Mine of Help for Sunday School Teachers." At the business meeting the following officers for the ensuing year were elected: The Rev. C. B. Perry, president; the Rev. L. Kroll, secretary; and Miss Audubon of St. Paul's Church, Salem, treasurer.

THE MEETING of the Churchmen's League of Troy and vicinity held at Trinity Church, was well attended, about 124 men being present, representing the churches of Troy, Cohoes, and Watervliet. The address was delivered by Canon Schlueter of All Saints' Cathedral, Albany, who spoke on "Such Honor Had All His Saints." Following the address the men adjourned to the parish house, where the election of officers was held.

CHICAGO.
CHAS. P. ANDERSON, D.D., Bishop.

Large Gifts for St. Luke's, Evanston.

MORE THAN $4,000 was given in one week for work on St. Luke's Church, Evanston. When completed the church will cost $100,000.

CONNECTICUT.
C. B. BREWSTER, D.D., Bishop.

Archdeaconry Meetings—Girls' Friendly Society Organized—Notes.

THE AUTUMN MEETING of the Archdeaconry of Hartford was held at St. Mary's Church, South Manchester, on Thursday, October 10th. The sermon was delivered by the Rev. Oliver H. Raftery of Portland, Archdeacon of Middlesex.

A SPECIAL WORK has been taken up by the Archdeaconry on Albany Avenue, Hartford. A Sunday school was started a few years ago by students of Trinity College. A lot has now been purchased and a building will be at once erected for the use of the Sunday school. Regular Sunday services will be started in the near future.

THE BISHOP OF LONDON, during his visit to Yale, celebrated at Christ Church, New Haven, the annual corporate Communion for the Churchmen in the University. There were over 100 present.

THE JUNIOR CLERICUS of Connecticut met at the Hotel Garde, New Haven, on October 21st.

A BRANCH of the Girls' Friendly Society has been started at Christ Church, New Haven, the outgrowth of a local guild.

GEORGIA.
C. K. NELSON, D.D., Bishop.

New Church at Savannah.

THE NEW St. Paul's Church, Savannah, is approaching completion, and the new rector, Rev. S. B. McGlohon, will enter upon his duties in the early winter.

IOWA.
T. N. MORRISON, D.D., Bishop.

Archdeacon Webber at Council Bluffs.

A SERIES of special services, conducted by Archdeacon Percy Webber of Milwaukee was held recently in St. Paul's Church, Council Bluffs, Iowa. The large number of communicants at the early celebration was a feature of the closing day. The attendance at all the services was excellent.

KENTUCKY.
CHAS. E. WOODCOCK, D.D., Bishop.

Day of Intercession for Sunday Schools.

THE DAY OF INTERCESSION for Sunday schools was observed in Louisville, Monday, October 21st. It began with a corporate Communion by the Sunday school workers of the city at the cathedral at 7 A. M., the Rev. C. P. Sparling, rector of St. John's, being the celebrant.

At 8 P. M. in the Sunday school room of the cathedral a conference was held in the interest of Sunday schools which was attended by a large congregation. Addresses were made by Bishop Woodcock, the Rev. Messrs. Johnson, Sparling, and Musson, and by several laymen and women. After the meeting was adjourned, a social hour was spent and light refreshments were served.

LONG ISLAND.
FREDERICK BURGESS, D.D., Bishop.

New Chapel Dedicated—Service for Soldiers.

THE DEDICATION of the new chapel built in connection with the Lawrence Home, the Babies' Shelter, at St. Johnland, King's Park, took place Saturday afternoon, October 19. The Rev. Dr. Mottet, rector of the Church of the Holy Communion, with the assistance of the Revs. R. W. Woodruffe and Henry Chamberlaine, performed the ceremony.

THE REV. DR. PARKER, rector of St. Peter's, State St., addressed an immense gathering at the Armory of the Twenty-third Regiment, of which he is chaplain, on Sunday afternoon, 20th inst. The vested choir of the church rendered the full evening service accompanied by the regimental band.

LOS ANGELES.
JOS. H. JOHNSON, D.D., Bishop.

Church Prospects at Hermosa Beach.

THERE IS a work at Hermosa Beach, a new and growing place about fifteen miles from Los Angeles, the inception and progress of which are due chiefly to the labors of the Rev. C. H. de Garmo, missionary in charge of Christ Church, Redondo. Owing to his zeal

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"I felt bad all over. My feet would swell and hurt me. A friend of mine asked me to try Postum and stop drinking coffee. I tried the Postum, but it was some days before I got hold of the right way to make it. My heart disease and dropsy disappeared and I got entirely well.

"There is much in making it. It has to be boiled longer than ordinary coffee, but when I got it made good, it was fine, and now I wouldn't have coffee in my house at all. I am sure that Postum saved my life, and I am now perfectly well. I send you the names of about twenty people that have been helped by leaving off coffee and using Postum Food Coffee."

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Geo. P. Way an electrical engineer, was deaf **for 25 years.** He had tried almost every device known; had been under medical treatment; carried an ear trumpet; did everything he could to help himself; finally he accidentally discovered a scientific principle which he developed through his mechanical genius into a little device which restored his hearing perfectly. This device is called the **"Way Ear Drum."**

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Way Ear Drums have now been on the market for ten years, and the demand for them grows greater every day. This would not be the case if they were not reliable. Those born deaf, or whose hearing has been impaired beyond relief, cannot be helped by the Way Ear Drum, but inasmuch as most cases of deafness will yield to the right assistance, the **Way Ear Drum should be tried** by every sufferer from defective hearing. They are invisible; cannot collapse in the ear; are painless and easily applied—anyone can take them out and put them in without assistance, and they are not expensive.

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the Church has the unusual advantage of being the first on the ground, and he has been offered two fine, well located lots, provided he can raise money to build a church. A friend at the east has promised $600, and enough more is pledged or in hand to bring this up to $1,300. The total amount required is $3000.

The remainder of this amount must be raised in order to secure the original pledge for the work and a request is sent to the Church to grant assistance. The address of the Rev. C. H. de Garmo, is Redondo, Cal.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Mission to be Held—Vested Choir Organized.

THE RECTOR of Grace Church, Monroe, announces a mission for the week beginning Friday, December 6th. The missioner will be Archdeacon Webber of the diocese of Milwaukee.

A VESTED CHOIR has been organized at St. Andrew's Church, New Orleans. One of the dry goods stores donated the material and the Church workers did the making.

ST. MATTHEW'S MISSION, New Orleans, reports an excellent Sunday school of forty-five children. The mission is under the care of Grace Church.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Week Day Services Inaugurated—Growth of New Mission—Father Waggett in Boston.

THE WEEK-DAY SERVICES, long a popular feature at St. Paul's Church, Boston, have been inaugurated for the season, and are well attended. The service, which lasts only twenty minutes, includes a brief address on some helpful topic. The new rector has some advanced ideas as to the functions of a church located as is St. Paul's in the midst of a business section, and later he will put some of his ideas into definite practice.

DURING the month of October the Rev. Richard E. Armstrong was in charge of the work at St. Stephen's Church, Boston, succeeding the Rev. Guy W. Miner. Mr. Miner went to St. Stephen's from the large mission field of Franklin, Medway, and Medfield. Mr. Armstrong during the regime of Bishop Brent and Rev. H. M. Torbert was a lay worker, being especially interested in the junior work.

THE NEW MISSION which was established about a year ago in a new section of Dorchester, which is a part of Boston, has grown considerably under the guidance of the Rev. Thatcher R. Kimball, late of the staff of St. Stephen's, Boston. It is to be known as the Mission of the Epiphany and having already secured land it will shortly start building a church.

ON THE Rev. Fr. Waggett's return to Boston after his trip South, he was given a large reception at the Church of St. John the Evangelist, and many were present to do honor to this spiritual worker from Cowley, Oxford, England. Fr. Waggett preached a forceful sermon at the Church of the Advent on the evening of October 20th, and has been heard at several other parishes as well.

THE ANNUAL matriculation service of the Theological School took place in St. John's chapel on All Saints' day, and the address to the students was delivered by the Rev. Dr. Alexander Mann of Trinity Church.

MILWAUKEE.

WM. WALTER WEBB, D.D., Bishop.

Brotherhood Greets English General Secretary — Woman's Auxiliary Meeting — Notes.

AT ST. PAUL'S CHURCH, Watertown, the Rev. John Barrett preached a series of sermons on great English Churchmen, which has aroused much interest locally and some of which have been printed in the local paper by reason of the amount of interest aroused. His subject on the evening of October 13th was "Reginald Heber."

DEAN DELANY is writing for *The Evening Wisconsin* a series of Saturday Evening sermonettes adapted to ordinary readers, bringing to them some of the truths of religion and the duties of Christians.

THE MILWAUKEE ASSEMBLY, Brotherhood of St. Andrew, has had the pleasure of meeting and hearing Mr. Albert E. Norman, general secretary of the order in England, who is the guest of local members. He spoke at several churches and missions.

THE WOMAN'S AUXILIARY held its first regular meeting at Trinity Church, Wauwatosa. Mrs. A. W. Bartlett gave an interesting address upon Missionary Work. The next regular meeting will be November 5th at St. Stephen's, when the delegates to the Convention will give an account of the various meetings held in Richmond.

At a special meeting to be held October 30th at St. James', Deaconess Drant of California will tell of work among the Chinese in San Francisco.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Effort to Save Old Church at Excelsior.

EFFORTS are being made to save the old church at Excelsior, Hennepin county, from ruin. It is in the way of a trolley line and must be removed or pulled down. It is the oldest Church building in the county.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Death of Mrs. Barker — Church to Be Dedicated.

BY THE DEATH of Mrs. Mary Elizabeth (nee Patterson) Barker of Sandusky, on October 16th, Grace Parish in that city has lost one of her oldest communicants and staunchest members. Mrs. Barker was born in Pittsfield, Mass., in August 1828. After removing

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"Father and mother have both been improved by the use of Grape-Nuts. Mother was troubled with sleepless nights, and got very thin, and looked care worn. She has gained her normal strength and looks, and sleeps well nights." "There's a Reason." Read "The Road to Wellville" in pkgs.

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to Ohio, among the early New England settlers, she was married to the late Jacob A. Barker at Grace Church, Sandusky, in 1848, and from that time until within a few years of her death she was very active in parochial matters, members of her family having been prominently identified with both parishes in the city. Within the past two years failing health has compelled her retirement from a busy and useful life. The interment took place at Oakland Cemetery on October 18th.

THE STONE CHURCH which is being completed for Grace parish (Rev. J. J. Dawson, rector) will be dedicated with special services on Sunday, November 17th. The Bishop of the diocese and a number of clergy will be in attendance. A number of handsome memorials adorn the interior.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Church Club Dinner—Rally Day Observed—Notes.

THE CHURCH CLUB of the diocese gave its first dinner for the season of 1907-1908, on Thursday evening, October 24th, at the University Club House, Mr. C. E. Childers presiding. The subject was "Social Christianity," and the honor guests and speakers of the occasion were Fr. Waggett, S.S.J.E., of England, and Mr. Silas McBee, editor of the *Churchman*.

THE ANNUAL MEETING of the Pittsburgh branch of the Woman's Auxiliary is to be held in Christ Church, Allegheny, on Thursday, November 7th. The Bishop of the diocese will celebrate the Holy Communion for the Auxiliary, and the speakers will be the Bishop of Brazil, the Bishop of Idaho, and Deaconess Drant of San Francisco.

THE PITTSBURGH Assembly of the Brotherhood of St. Andrew held a post-convention meeting on Friday evening, October 25th, at the parish house of Christ Church, Allegheny. Addresses were delivered by Mr. George H. Randall and the Rev. F. C. Rosenmüller, rector of St. Stephen's Church, McKeesport.

PITTSBURGH CLERICAL UNION, taking advantage of the presence in the city of Fr. Waggett, S.S.J.E., had a special meeting on Thursday afternoon at St. Peter's parish house, when he addressed them on the subject of the Breadth of the Church.

"RALLY DAY" was observed by the Sunday school of Calvary Parish, Pittsburgh, on Sunday, October 6th. The total enrollment, inclusive of the Cradle Roll, is 523, of which number forty-four are teachers, and nine officers. The main school numbers 294, of whom 193 have been confirmed.

One of the main features of the celebration was a Corporate Communion, at which over two hundred received, composed of officers, teachers, pupils, and former pupils. The Men's Bible Class furnished the music for the occasion.

THE CHURCH OF THE ADVENT, Jeannette, has purchased a lot contiguous to the church for a rectory.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Prison Society Work—Newsy Notes.

THREE CHURCHES observed their anniversaries on Sunday, October 27th—St.

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is to learn as to the relative standing and reliability of the leading manufacturers of medicinal agents, as the most eminent physicians are the most careful as to the uniform quality and perfect purity of remedies prescribed by them, and it is well known to physicians and the Well-Informed generally that the California Fig Syrup Co., by reason of its correct methods and perfect equipment and the ethical character of its product has attained to the high standing in scientific and commercial circles which is accorded to successful and reliable houses only, and, therefore, that the name of the Company has become a guarantee of the excellence of its remedy.

TRUTH AND QUALITY

appeal to the Well-Informed in every walk of life and are essential to permanent success and creditable standing, therefore we wish to call the attention of all who would enjoy good health, with its blessings, to the fact that it involves the question of right living with all the term implies. With proper knowledge of what is best each hour of recreation, of enjoyment, of contemplation and of effort may be made to contribute to that end and the use of medicines dispensed with generally to great advantage, but as in many instances a simple, wholesome remedy may be invaluable if taken at the proper time, the California Fig Syrup Co. feels that it is alike important to present truthfully the subject and to supply the one perfect laxative remedy which has won the appoval of physicians and the world-wide acceptance of the Well-Informed because of the excellence of the combination, known to all, and the original method of manufacture, which is known to the California Fig Syrup Co. only.

This valuable remedy has been long and favorably known under the name of—Syrup of Figs—and has attained to world-wide acceptance as the most excellent of family laxatives, and as its pure laxative principles, obtained from Senna, are well known to physicians and the Well-Informed of the world to be the best of natural laxatives, we have adopted the more elaborate name of—Syrup of Figs and Elixir of Senna—as more fully descriptive of the remedy, but doubtless it will always be called for by the shorter name of Syrup of Figs—and to get its beneficial effects always note, when purchasing, the full name of the Company—California Fig Syrup Co.—plainly printed on the front of every package, whether you simply call for—Syrup of Figs—or by the full name—Syrup of Figs and Elixir of Senna—as—Syrup of Figs and Elixir of Senna—is the one laxative remedy manufactured by the California Fig Syrup Co. and the same heretofore known by the name—Syrup of Figs—which has given satisfaction to millions. The genuine is for sale by all leading druggists throughout the United States in original packages of one size only, the regular price of which is fifty cents per bottle.

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Mark's, Frankford (the Rev. J. B. Harding, rector), its seventy-fifth; St. Jude's, Philadelphia (the Rev. Charles Logan, rector), its fifty-eighth, and St. Barnabas', Philadelphia (the Rev. W. G. Haupt, rector), its thirty-second.

A series of lectures for the training of Sunday school teachers and workers was inaugurated on Wednesday last at the Church House, Philadelphia. The Rev. Dr. Robinson, one of the faculty of the Philadelphia Divinity School, was the first lecturer, and his topic was "The Prayer Book."

A circular issued by the Rev. Dr. Duhring and Rev. Heber Barnes, members of the Pennsylvania Prison Society, requesting the rectors of the churches in the diocese to annually observe the last Sunday in October with some special reference on behalf of prisoners, was complied with in many instances.

The seventy-fifth anniversary of St. Luke's Church, Newtown, Bucks Co. (Rev. Wm. Emhardt, rector) was celebrated with special and elaborate services. Morning Prayer was said by the Rev. Thomas J. Taylor, and at 11 o'clock a sermon was preached by the Dean of the Germantown convocation, Rev. Jacob Le Roy, followed by a celebration of the Holy Communion. At 3 P. M. the assemblage was summoned to the church to listen to an historical paper prepared and read by George A. Jenks, Esq.

Services were held daily throughout the octave of the feast with special preachers each night.

The new $8,000 electric organ lately installed at St. Paul's Church, Fifteenth and Porter Streets, Rev. E. S. Carson, rector, was dedicated on Thursday evening, October 17th, a large congregation attending.

The Bishops of Colorado, Porto Rico, Delaware and the Coadjutor of Fond du Lac, were in town on Sunday, the 20th, and officiated in several of our churches.

By the will of the late Charles Hewlett, of Cheltenham, the Episcopal Hospital receives $5,000 for the endowment of a bed.

The seventy-fourth annual meeting of the Bishop White Prayer Book Society was held on Sunday night, October 20th, at St. Peter's Church, Germantown (Rev. S. P. Keeling, rector), and the annual sermon was delivered by the Rev. Wilson R. Stearly, of Emmanuel Church, Cleveland, Ohio.

The thirty-ninth anniversary of the founding of the Sunday school of the Church of the Good Shepherd, Rev. J. A. Goodfellow, rector, was observed on Sunday, the 20th.

Improvements costing nearly $4,000 are being made at St. Mark's, Honeybrook, the Rev. Robert Stevens, rector.

QUINCY.

M. E. Fawcett, D.D., Ph.D., Bishop.

Appeal for Church for Workingmen.

An earnest appeal is being made by the Rev. Sydney G. Jeffords of Peoria for funds to build a church for the laboring classes in that city, and is meeting with a large measure of success.

SPOKANE.

L. H. Wells, D.D., Miss. Bp.

North Yakima Church "of Age"—Sermon by Organizer.

In celebrating its name day, the congregation of St. Michael's, North Yakima, had with them the Rev. R. D. Nevius, D.D., who organized the work twenty-one years ago, and built the present church in 1888. The services were a thanksgiving all around—for the growth of the work, for the prosperity of the community, and for the privileges of the Church. Dr. Nevius preached two sermons and was tendered a reception on the following evening.

TENNESSEE.

Thos. F. Gailor, D.D., Bishop.

Union Services Successful—Brotherhood Delegates Report—Mission.

The union evening services of the churches of Memphis have ceased. The plan worked admirably. It threw the members and clergy of each parish into close relationship with each other as never before.

Memphis Local Assembly, B. of S. A., met October 21st, at Grace Church, and the delegates from the convention inspired the members with the spirit they had caught there. The junior delegates were also warmly received. The "Week of Prayer" was taken up, and it was decided that a Mission be held (probably at Calvary Church) by the combined parishes. A committee was appointed to arrange the details.

The Church of the Good Shepherd, Memphis, has just concluded a successful mission conducted by the rector, the Rev. R. W. Rhames, and the Rev. Prentice A. Pugh, rector of Holy Trinity Church, Memphis. This church is preparing to install a new pipe organ of the latest type.

The Rev. Fr. Hughson, O. H. C., conducted a mission at St. Luke's Church, Memphis, and his sincere, simple, direct preaching seemed to deepen the spirituality of all who attended.

Calvary Church, Memphis, will celebrate its seventy-fifth anniversary on December 3rd. Bishop Gailor, the Rev. John Henry Hopkins of Chicago, and others will assist the rector (the Rev. J. R. Winchester), in making this a memorable occasion.

Trinity Church, Clarksville, is preparing for a mission. The Rev. Fr. Hughson, O. H. C. is to conduct it.

CANADA.

Death of Aged Priest—Church Consecrated—Other Interesting Items.

Diocese of Ottawa.

The death occurred, October 21st, of the Rev. Charles Emery, for twenty years rector of Kemptville, Ontario. The deceased clergyman was seventy-five years old, but had been able to officiate at Kemptville, on the preceding Sunday, at three services. He had been fifty years in the priesthood.—Bishop Hamilton dedicated a beautiful peal of bells in All Saints' Church, Ottawa, October 6th.—There was a very successful meeting of the chapter of the deanery at Arnprior, at Antrim, October 9th. Bishop Hamilton presided and there was a good attendance of the clergy and some well known visitors to speak.

Diocese of Quebec.

The church at Grand Mere was consecrated by Bishop Dunn, October 13th. The Bishop also inducted the rector of the parish the same day. This makes the fourth church to be consecrated in the diocese during the last two months. The Bishop presided at a Corporation meeting in Bishop's College, Lennoxville, October 22nd, and attended the half yearly meeting of the Missionary Society of the Church in Canada, held this time in Toronto, October 24th.—The mission of Hat-

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Diocese of Toronto.

THERE WAS a fair attendance of clergy at the October meeting of the chapter of the rural deanery of West York. Bishop Reeve preached on the evening of the first day, and was welcomed on this, his first appearance, by Rural Dean Morley, at the business meeting on the following day.—THE REV. CANON BROUGHALL, of St. Alban's Cathedral, Toronto, and for forty-six years rector of St. Stephen's Church, Toronto, celebrated his fiftieth anniversary of entering the priesthood, October 18th.—A SPECIAL organizing secretary has been appointed for Toronto diocese to raise the sum desired ($20,000), to be presented in St. Paul's Cathedral next year at the service in connection with the Lambeth Conference. The Rev. Pierre de Lom has been appointed.

Diocese of Montreal.

BISHOP CARMICHAEL made a strong appeal recently for contributions to an extension fund, for the purpose of building new churches in the suburbs of Montreal. At least six are needed to meet the needs of the rapidly increased population. The Bishop preached in St. George's Church, Montreal, October 20th, when large offertories were taken up for the extension fund. It was announced that St. George's congregation has undertaken to build one, if not two, of the churches needed. A committee has been appointed to collect the remainder of the fund, of $20,000, which is required.—A LARGELY ATTENDED Church parade was held by the united societies of the Sons of England and the Army and Navy Veterans to Grace Church, Montreal, October 19th. The sermon was preached by the rector, the Ven. Archdeacon Ker.

Diocese of Niagara.

THE SUNDAY SCHOOL CONFERENCE, held in Trinity Church, Barton, was a great success, and the addresses and papers were most helpful and instructive. The Ven. Archdeacon Clark gave a specially interesting address. Bishop Du Moulin was present, and welcomed the delegates.

King's College.

KING'S COLLEGE, Windsor, Nova Scotia, the oldest British University on the continent, has a larger number of students than in any years since 1859.

The Magazines

THE NOVEMBER issue of the *Atlantic Monthly* will mark its semi-centennial and promises to be unusually interesting. Two survivors of the contributors to the first issue are John Townsend Trowbridge and Charles Eliot Norton. As is to be expected, the historical sketches will be *the* feature.

TWO IMPORTANT serial features of the seventy-fifth volume of *The Century* begin in the November issue: Mrs. George Cornwallis-West's reminiscences of her life as Lady Randolph Churchill and Prof. Percival Lowell's papers on "Mars as the Abode of Life." Ernest Thompson Seton has an article on "The Natural History of the Ten Commandments," setting forth in detail the author's reasons for believing that some, at least, of the ten commandments have a certain effect of law among animals. The full story of "Lincoln's Offer of a Command to Garibaldi," is an interesting and valuable chapter of history.

ONE SIDE of your nature must be open to God, and one side to man, and in the two the heart meets, and blends and makes up the true Christian.—*B. W. Maturin.*

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